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CURRENT RECONSTRUCTIVE THINKING.

EDITORIAL

Fact-Finders on Sunday Schools.

Among our Correspondence in this issue is a letter dealing with the need for greatly augmented attention to the development of Sunday schools in China. To this problem the Fact-Finders devoted considerable space.[1] They analyzed the differences and similiaries between Sunday Schools in China and the "more traditional forms of American practice." The differences briefly stated are; lack of volunteer leaders, larger attendance of adults, amount of time given to teaching people to read, greater use of stories, and the frequent connection of Sunday schools with day schools. The similarities are; the content-centered method and similarity of materials to older types of American lesson helps. There is a tendency, also, towards a narrow program and a neglect of experimental methods correlated with "the use of exclusively Biblical material." The Fact-Finders do not, of course, overlook the activities of those experimenting with new methods. They state, however, that, "There was much evidence that these more conventional methods were, under the circumstances, not adequate to deal with the situation." The paragraphs dealing with "Shrinkage in Sunday Schools" we quote *in extenso*.

1. See Laymen's Missions Inquiry, Fact-Finders' Reports, CHINA, Vol. V, Supplementary Series, Part Two, pages 302-326.

"In the first place, the Sunday schools, which are the principal agency of religious education in China, have been declining in numbers. A general shrinkage of Sunday schools is reported. In 1923, the Methodist Episcopal Church had 1,098 schools with 65,351 pupils. In 1927, they had 779 schools with 40,986 pupils. Their organized churches had increased during this period from 740 to 800 and the church-membership had decreased—less rapidly than the Sunday school enrollment—from 62,901 to 47,437.

"The Presbyterian Church in the U.S.A. reported in 1925, 667 Sunday schools with 37,348 pupils. In 1928, they had 443 Sunday schools with 23,948 pupils. Churches and groups for worship fell only from 996 to 897.

"The Baptists of the East China Mission had 72 Sunday schools in 1922 with 4,254 pupils, and 33 in 1929 with 1,382 pupils. Their organized congregations and other groups for worship fell from 65 to 58 during this period.

"In other words, the Methodists lost 29 per cent. of their Sunday schools and 37 per cent. of pupils in four years. The Presbyterians lost 34 per cent. of the schools and 36 per cent. of the pupils in three years. The Baptist East China Mission lost 54 per cent. of the Sunday schools and 67.5 per cent. of the pupils in seven years.

"The reason most commonly given for this shrinkage is the discontinuance of Christian primary schools on account of the unstabilized conditions, and the decrease of funds. The Methodists, in the four years mentioned, lost nearly 43 per cent. of their primary schools and nearly 35 per cent. of the pupils. The Baptist East China Mission lost 33 per cent. of its primary schools, and 13 per cent. of its pupils."

We draw attention to what the Fact-Finders said in this regard in order to supplement what our Correspondent says. Inasmuch, also, as the criticism of our Correspondent that the *Chinese Recorder* has not, for sometime, given much space to the problem of Sunday schools is justified, we pass on the above material with a view to stimulating discussion and inducing some of our readers to submit articles thereon.

CHINA'S NEW RECONSTRUCTIVE INTENTION

We need to guard against an over-credulous optimism. It is equally necessary to prevent the pessimists from jabbing us full of defeatism. Looking at the chaotic conditions in China and the divergencies in the Christian Movement we are apt to overlook the signs of reconstructive effort and thinking which are evident in both, though by no means so widespread or obvious. To the reconstructive efforts and spirit marking the Christian Movement we have of late frequently drawn attention. A pamphlet that has just come to hand enables us to point out what the Chinese Government is attempting along the same line. This pamphlet (56 pages) was written by Mr. Gideon Chen, formerly Industrial Secretary of the National Christian Council and now Dean, College of Public Affairs, Yenching University, Peiping. Its title is, "Chinese Government Economic Planning and Reconstruction Since 1927." It was published by the China

Institute of Pacific Relations. For those interested in understanding how China is struggling to cleave a way through her economic as well as her political problems this pamphlet is illuminating and encouraging. Missionaries ought to have and act on such an interest in order to be able to present the China situation fairly.

The planning and efforts outlined in this pamphlet are not adequate to the needs of China nor are they, as yet, efficiently implemented. We note that there has been a ten-year plan, a six-year plan, a three-year plan, then a five-year plan, a four-year plan, and now again a three-year plan. The major stimulation for this planning comes, interestingly enough, from Dr. Sun Yat-sen's work on "The International Development of China." "He grasped not only the practicability of economic planning, but also its philosophy." This economic planning is, however, in its infancy. There is lack of coordination between the various plans and too little emphasis is laid on the machinery necessary to carry them out. "We have to recognize the fact," says Mr. Chen, "that in the past the Chinese Government has played a very insignificant part in economic matters, (but) even an exercise in economic dreaming is a better thing than the old practice of 'eight-legged' essay writing. The really significant thing is that the Chinese Government, for the first time in history, has shown a real interest in the economic reconstruction of the nation, and has entered into an elementary stage of economic planning, opening up enormous potentialities for Chinese experts and foreign friends, to utilize the opportunity to assist the Government in putting economic planning on a sound scientific basis."

But even if we recognize all this as a waking dream there is in it a new impulse to national effort and thought. China's mind is active as to economic reconstruction even though the plans evolved often remain on paper. The plans include creation of a merchant fleet, construction of industrial power-plants, production of coal and iron, clearing of arable land and installation of new spindles. Eleven national roads, and extension of airlines and railroads are also projected. Various commissions and a National Economic Council exist to further these projects. Cooperation in such economic planning with the League of Nations is also under way. In all this China reveals a new economic intention and considerable of the thinking preliminary and essential to carrying it out. This pamphlet outlines, moreover, many actual beginnings of economically reconstructive experiment and enterprise.

What are some of the concrete, if still inadequate, evidences of this new national intention? What steps are being taken to actualize this waking dream? The confusing tael is gone. Telegraph and radio stations and civil aviation are in evidence. Of highways there are 81,278 Km. Further highway construction is going on in seven provinces with, in some cases, soldiers doing the work. Motor buses ply in many uncharted directions. Farmer's banks are in operation in Kiangsu, Chekiang and Kiangsi, with more projected. There are 2,742 Rural Cooperative Societies of which slightly over two percent were organized by the Central Government. Under a Farmer's Organization Law, promulgated in January, 1931, 11,137 Farmer's Unions have been organized in seventeen provinces. Government

interest in afforestation has stimulated the planting of 54,025,965 trees. There is an airplane factory in Shanghai. The Tangshan Railway shop has produced six locomotives (four freight; two passenger) which are an acknowledged success. Rural Revival Commissions have been set up in counties to handle the problems of settling land ownership, credit, rent and cooperation. Up to February, 1933, rural credit relief branches had been set up in fifteen counties from headquarters in Hankow. "Highways, conservancy, cooperative societies, and to a large extent, rural reform have become matters of common interest to the provinces." Other items might be added to the above. But these are sufficient to show that the Central Government is not only dreaming of improvement but is actually trying to live out its dreams. We agree with Mr. Chen when he says:—"It is a matter for surprise that the Chinese Government has been able to do what it has in economic reconstruction in view of the obstacles that it has had to face. Instead of blind criticism due credit should be given the Government for the work it has already accomplished."

Mr. Chen is not sure as to just what form China's future economic and political structure will assume. He ventures, however, an interesting hint as to the probable development. "Just as different cultures have produced different forms of capitalism, so will economic planning evolve its own national forms. Neither Russian Communism, nor Italian Fascism can be immediately introduced into China, for both presuppose a strong political party and an effective administration, which are not in existence in China just now. Capitalism, too, would have a hard struggle to establish itself on Chinese soil, and it is doubtful whether it could stay. There is but one form of economic system which is endorsed in many quarters in China, namely; (economic) cooperation, because the principle of cooperation is in harmony with Chinese social and economic ideas and practices."

Missionaries should read this pamphlet in order to understand the new fields of service and cooperation now opening up in China. It should serve, also, as a check on the defeatist prognostications about China which slip all too easily from many lips. We should like to see a similar pamphlet produced showing what Christians are trying to do along this same line of rebuilding life in China. This would help correct the current overemphasis on the idea that Christianity offers no social challenge to youth.

TENDENCIES IN CHRISTIAN THINKING

Present-day widespread revival movements and the work done at the summer conferences reveal distinct tendencies in Christian thinking in China. These are part of an accelerating trek away from the doldrums of the recent years of setbacks and uncertainties. The revival movements, carried on mainly by Chinese evangelists and often entirely under Chinese leadership, are, as has been pointed out before, generally individualistic in their emphasis, frequently hyper-emotionalistic and sometimes marked by questionable psychic phenomena. Nevertheless it is evident that through them many Chinese are entering into a deeper experience of the realities of

religion. They are finding release from cramping inhibitions and developing a more spontaneous and free expression of their faith. Preaching is in the main expository. All this is taking place through really indigenous leadership and by the use of methods varying from those born of missionary tradition. Religion is being appropriated and propagated in terms of Chinese psychology and spirit. The Christian dynamic is manifesting itself through Chinese hearts and purposes. Thus in religious experience Chinese Christians are turning the corner unto a road promising an enrichment of their spiritual life though many of them still have much to learn and many questionable features of these revivals need modification. It is to be expected that the genuine fire that burns in many hearts and touches in greater or less degree the hearts of most of them will in time burn away the dross arising in lack of experience and ideas that belong to old associations.

The summer conferences show that the mind of the missionaries is also turning a corner in thinking and purpose. In contrast with the revival movements mentioned above they are really round the corner. The former, for instance, touch little on the question of social reconstruction. Various clamant issues in their social environment have, however, engaged the minds of missionaries during the summer. Time has, as usual, been spent on the enrichment of the life of the spirit as such. But generally speaking the summer conferences have been marked by determination to understand various growing movements and urgent needs in the developing and changing life of China. We are impressed by the considerable number of distinctly scholarly studies that have been presented to these conferences. We shall publish a number of these in future issues. "Re-Thinking Missions" has occupied the attention of some groups. Putting together our still inadequate information of the thinkings of these summer conferences we are inclined to think, however, that they were one step ahead of that Report in the sense that while they were facing the challenges it raised they were endeavoring to find out what they should do about them in terms of their own experience and responsibilities. The influence of the Tinghsien Conference[2] showed itself in forward thinking on rural reconstruction. Both the impulse to and the understanding of this vast human need are growing. Missionaries are becoming rural-conscious.

The problem of religious education was also in the forefront of thinking. Attention focused on new methods and experiments. In the presentation of these for consideration the National Committee of Christian Religious Education played a prominent part. In one Conference the problem of the relation of the sexes and family life was frankly faced. Communism and the needs of Communists were also submitted to a scalped wielded by sympathetic hands. Where this movement was reviewed there were, in addition to analyses thereof, attempts made to understand what causes it, where and how it overlaps Christian ideas and what the gauge it has flung at the feet of Christians demands of them. The relation of Christianity to environing religions was not overlooked. As is mentioned in this

2. *Chinese Recorder*, June, 1933, page 391.

issue the Kuliang Conference listened to a scholarly paper on religion in Fukien. This paper, a study of Taoists and another of Ancestral Reverence will all appear later in the *Chinese Recorder*.

The need of promoting Christian literature received attention in a Writer's Conference, composed mainly of Chinese, which met for a month on Kuling. It resulted in the formation of a National Association for the Promotion of Christian Literature. A three-year plan for the production of literature for educated youth was agreed on. This includes the issuing of fifty pamphlets, twenty to twenty-five books and five translated works of a classical nature. A Christian Writers' Fellowship was also organized. Dr. D. Willard Lyon has recently returned to China to assist in the carrying out of these plans.

The visit of Dr. S. M. Zwemer and the conferences held by him brought the somewhat neglected problem of work among the Moslems in China again into the forefront of Christian planning. Out of this visit have come the articles on Moslem ideas and work published in this issue. We hope that one or two others will follow later.

It is evident, therefore, that in these summer conferences the missionaries have not only been re-thinking their problems but thinking and planning forward. Earnest efforts have been put forth to rephrase the Christian Message in terms of China's present-day challenges. While the revival movements are making religion more real to individuals these conferences have sought to ascertain how to make religion a more effective agent in meeting collective necessities. Both are aspects of a reconstructive revival of Christian thinking though they do not gear into each other as much as is desirable. Christians are turning their backs on the lean years of the recent past and entering into a deeper religious experience and new areas of religious service. They have passed the stage of talking about a new era of Christian service in China and are entering a new experience and taking up new ways of thinking and doing. Thus with a measure of understanding of the challenges of this new era are coming new plans in answer to them.

The conferences of this summer show, furthermore, that while Christians are inadequate physically for the tasks calling to them in China they are not dodging them. They are breaking the shackles of a long-established routine, broadening their understanding of their environment and moving adventurously towards new efforts. They are getting ready to do a bigger bit of Christian service in China.

Neither the size and difficulties of the rural situation, the Communist movement, the relation of Christianity to environmental religions, nor the task of making religious education work in the social milieu have lessened. Neither are the strength of the forces that hinder Christian progress underestimated. But with a clearer understanding of the magnitude and meaning of the issues is arising an augmented Christian determination to do better the things that they make it necessary that Christians do. To understand the inner significance of these revival movements and conference thinkings is to find encouragement as to the future place and service of Christians in China.

Across China in Two Weeks

C. L. PICKENS

FORTY years or more ago a journey from Shanghai to the Yamen of the Governor of Koko Nor, situated as it always was in the city of Sining, Kansu, was a trip of several months, possibly three or four. This year the same journey was made, including stops for five days of conferences, in the miraculous time of thirteen days. In three hours Dr. Zwemer and C. L. Pickens traveled from Sian, Shensi, to Lanchow, Kansu, even though it is still reckoned eighteen stages or twenty-two days of ordinary travel. Thus they were able to visit in three weeks the most stragetic Moslem centers of the North-west.

Landing in Shanghai on the 19th of June, Dr. Zwemer began his visit by addressing a large group of missionaries at their weekly prayer meeting. The next morning he started west for Kaifeng, where he held his first conference with the missionaries and Chinese leaders. Although he was there for only one evening, he was able to meet with the entire missionary group of that city as well as to speak to some eight hundred Chinese Christian leaders and workers. The next two days were spent in Chengchow, where he conferred with missionaries of some half dozen societies working in that area as well as addressing the Baptist Conference, held at that time. At both these cities he met and talked with the leaders of Islam, conversing with them in Arabic.

The next part of the trip was along the Cradle of Chinese Civilization. He passed through Loyang, Han Ku Kwan, made famous by Lao Tsz, who traditionally wrote his Tao Te Chin here; Tungkwan, the mighty fortress of old. Here he transferred from mail to motor and proceeded across the Sian plain to the city glorified by the T'angs. In the Scandanavian Alliance Mission "Covered Wagon" he passed Hwa Shan, one of the five sacred mountains of China; Hwa Chow, the place of origin of the Moslem rebellion of 1861; Lin Tung, near which Ch'in Shih Huang Ti, the unifier of China and the builder of the Great Wall is buried; and also the sulphur springs made famous by Yang Kwei Fei.

Sian—that as yet little known glory of Chinese culture and civilization. To it in its prime came the Nestorian Christians; and Omar sent his first emissary to Sian, city of walls that cannot be surpassed. Its history is yet to be explored. On Sunday the 25th of June, 1933, Dr. Zwemer arrived. He spent two days in conference with foreign and Chinese Christian leaders, discussing how best to reach the 40,000 Moslems among whom they lived. He did not fail to visit the "Imperial" mosque and interview the Moslem leaders.

Then the "Magic Carpet," alias a Eurasian Corporation Junker plane, sped west from a short distance east of the Nestorian Church. For three hours, with a map that was real, the travellers

traced the historical background of the Empire. The path of its advance east lay below them as they moved west. Hsien Yang, near which, the first emperor of the Ts'in built his palace; Tsingchow, the center for a long time of China's life, and near which Jenghis Khan died. On went the 'plane until out of the west grew the Peacock River, which the Tibetans call the Yellow River.

Lanchow is the capitol of Kansu, with a useful if unpicturesque American bridge, brought up from the coast on mules twenty years ago. But there was no time to admire this part of the Great Silk Route of ancient times, for tiffin and a dash in an automobile of about twenty-six miles further west along the River were necessary before evening. Thus began the three weeks' tour in the hands of the most capable and generous China Inland Mission and Christian and Missionary Alliance workers. The evening of the 28th of June they spent in an inn in the city of Sinch'eng, near the mouth of the Sining River, "twenty-three days" away from their start that morning. Here the 20th century ended and the 12th reappeared, the motor car gave way to horses and the "shantsz" or mule litter. For five days the traveling was west along the Sining River to the city by that name. These were days of initiating Dr. Zwemer into a new form of torture overlooked by the Spanish Inquisition, that is, the art of riding as comfortably as possible in a mule litter (shantsz), which is too low to sit upright in and too short for lying down.

Three days out from Sining they crossed the Tatung River at Siangtang which marks the boundary between Tsinghai and Kansu. West of this point opium was conspicious by its absence. Mohammedan rule and religious opinion forbid it.

Sining, the political center of old Koko Nor, is now known as the capitol of the newly organized province of Tsinghai. This is made up of the former northern part of Tibet, called Koko Nor, and the western part of the province of Kansu, surrounding Sining. A great deal of the life of North Tibet flows through the streets of this city. Now it is governed by Ma Lin, brother of the former governor and uncle to the present general who is actually in charge of affairs, Ma Pu-fang. Sining, is most important from the Islamic point of view, as it now holds the place of the "Cairo" of Islam in China. Men are trained and sent from here to places throughout the Republic as leaders of the "People of the Mosque."

Here Dr. Zwemer stayed two days with the group of a dozen missionaries, holding very important meetings on the local situation. Also he was able to discuss many questions with some of the leaders and students of the most influential mosque in the East Suburb.

From Sining the travelers went southeast toward Hochow. This journey took them through the important Moslem country lying between, in which most every village had its mosque and from the minarets of which the call to prayer was often heard At

Payenjungko they were in an area which formerly was mostly Tibetan, but which during the last few years has become mainly Mohammedan. Then another day took them down to Hsunhwa on the Yellow River. Here was the center of the Salar Moslems, descendants of the immigrants who came from Samarkand over six hundred years ago. At Ko Tsu Kung was seen the site of the original settlement and the graves of many of the early pioneers. Not far away was the white stone, said to be the petrified remains of the white camel brought with the original party. The Salars in and around Hsunhwa are divided into eight parishes occupying a number of fingerlike valleys running south from the Yellow River valley at Hsunhwa.

From Hsunhwa to Hochow, three days, the party of five ascended the highest mountain crossed on the trip, 12,200 feet. Descending the south side, Dr. Zwemer nearly had a fatal accident when the shantsz turned over on the edge of the road; but immediately he was able to slip out. The shantsz rolled over fifty feet down the side of the mountain. However, the group reached Hochow, the former "Mecca" of China. The country passed through after leaving Hsunhwa can only be described as "the garden spot of the world." Crops were at their fullness, mustard eight feet tall with birds resting in the branches; wheat over four feet high and other crops accordingly. In Hochow another conference with leaders of the C. I. M. and C. & M. A. was held for two days. More information was secured and questions taken up and discussed. Here the party visited the famous Pa Fang (South Suburb) where Islam once was the proud ruler of the district. In 1928 the Kuo Min Chuin totally destroyed everything possible to destroy. Now after four years, the life of Islam is again beginning to take hold. Much has been rebuilt. At least three large mosques are completed and two in the process of reconstruction. Dr. Zwemer visited the largest and most influential. It will easily hold 3000 worshippers and compares favorably with the Sining mosque, except for the finishing touches. Several saw the Friday noonday service in which the mosque was so crowded that many had to worship in the courtyard in front. Here, as in Hsunhwa, the tombs of the saints were well kept and devotees were seen at worship before them.

From Hochow the party, now four, turned north to Lanchow. The first day of about thirty-three miles was through the Tung Hsian Moslem country. The history of these people is still somewhat of a mystery. They are thought to be descended from the Uigurs. Their country lies between Hochow and the T'ao River. After a difficult crossing of this river, due to flood waters and a small ferry, the travellers pushed on into Lanchow. North and east of the T'ao River the Moslems form a smaller part of the population, therefore the growing of opium was once more observed.

At Lanchow, Dr. Zwemer was able to meet with and discuss problems relating to the winning of Moslems to the Christian faith. For two days he met with some twenty missionaries and a few

English-speaking Chinese Christians to discuss these problems. On the 20th of July he sped east on the "Magic Carpet" for Sian and then by car, train and boat to Hankow and Kuling.

This trip gave Dr. Zwemer a wonderful opportunity to know the real situation and problems confronting workers amongst Moslems in China. In 1927 he was only able to touch the fringes of the problem, but this year he was able to meet with and see at first hand the real problems. Not only was he helped, but the missionaries in all places visited gave as their testimony the blessing he was able to render in answering many of the difficult questions puzzling them. The trip was a blessing to both hosts and guests. Too much cannot be said about the many kindnesses shown to Dr. Zwemer and the author by missionaries and Chinese Christians.

Who made such a trip possible for Dr. Zwemer? It was the Society of Friends of the Moslems in China, that when it knew that the Kuling Convention Committee had asked him to be their 1933 speaker, immediately made plans for the trip. From many of the members in China and abroad contributions large and small were sent in. Although plans were made far ahead the money for the trip was supplied so that no feature of it had to be given up. The prayers of many guided the plans and made possible the perfect working of the schedule.

What is the Society of Friends of the Moslems in China? It is a group of people representing most of the missions in China who are interested in the problem of reaching their Moslem neighbors with the Gospel; also friends from abroad who wish to pray for and follow what is being done out here. A quarterly, "Friends of Moslems" gives concise and timely accounts of what is being done, suggestions and information for those who are working in the field and topics for prayer. The funds of the society are used to prepare and distribute literature with suitable terminology and fitted to meet the needs of Moslems.

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The Six Cardinal Virtues.*

S. M. ZWEMER

IN the study of ethics or the science of morals, whether among the Greeks or in the Far East, great stress is laid on two conceptions; first who is the perfect man and second, what are the fundamental virtues.

In ancient philosophy, based upon the teaching of Socrates and Plato, the four cardinal virtues were said to be justice, prudence, temperance and fortitude.

*See also article, "Reasons for Exercising the Five Articles of the Mohammedan Faith," by Ma Ahung, *Chinese Recorder*, January, 1932, page 42.

The advent of great religious and spiritual leaders has always and in every nation led to a quest as to the foundations of moral character and the secret of true greatness. Confucius in China, not only by his teaching but by his example also, has moulded the lives of millions. Buddha began his career in India, but his supreme virtue of self-annihilation has become the philosophy of all his followers. Mohammed's life and example has become the Sunnat or norm, not only for religious practice, but it became for many centuries the moral ideal of the Islamic world. In the same way (and yet in how different a way!) the coming of Jesus Christ brought to the world new ideals of character. His patience, purity, mercy, truth, moral courage and perfect holiness created a new conception of the possibilities of character and its lofty demands.

It is because of these different conceptions in regard to the perfect man that East and West often seem so wide apart. One of the reasons for their misunderstanding is that the conception of the fundamental virtues is not always identical. Kipling's celebrated verses:

"East is East and West is West
And never the twain shall meet,"

end in finding a solution to this practical problem in two strong men, morally strong with spiritual insight, who recognize in each other the fundamental virtues and bind East and West together in their conception of the Perfect Man who is neither of the East nor West.

There are many Easts and many Wests. No meridian divides human conduct. All have sinned and come short of the glory of God's ideal and yet is it not true that in the East three virtues stand out and are admired, nay are often present in a remarkable degree and are therefore universally considered as fundamental and supreme? They are the virtues of hospitality, courtesy and partience—a trinity of Oriental goodness and grace.

The story of the Old Testament prophets affords many beautiful examples of the hospitality of the Semites. Abraham in his tent, Joseph in his palace and David even toward his enemies. The Israelites were taught by Moses to love the strangers in the land of Egypt. To eat one's morsel alone was considered by Job, and is considered to-day by all Orientals, as an offence not only against man, but against God.

There is no stronger term of revilement among the Bedouins of Arabia than to say that a man is stingy of his food or turns a beggar away from his tent. One cannot live among the Arabs without admiring this virtue which is found perhaps nowhere else so generally and to such a remarkable degree.

Another virtue of which the Oriental is justly proud is unfailing courtesy in speech; courtesy in manner and in letter-writing; courtesy in etiquette and dress and the behaviour of polite society.

It is without question that in this virtue of courtesy and politeness, in the respect for superiors or the honor due to old-age and those in higher station, Japan is ahead of America and China ahead of Germany.

Confucius made honor to parents and their memory the fundamental virtue in the character of the perfect Chinese gentleman.

In this way etiquette became a part of morals and throughout the whole Orient etiquette and ethics have become, for better or for worse, synonyms. Is this not true in Arabic vocabulary? Adib means literary, learned, polite, well-bred and moral; manners make or unmake the man.

To the Oriental the third fundamental virtue is patience. Not the patience of perseverance which is more of the West; not the patience that pushes through a project with a dogged determination, in spite of every obstacle, that it shall not fail; not the patience that demands the impossible and performs it—that is rather of the West—a patience of daring and of enterprise.

The patience of the Orient is the patience of the Indian Mystic, the Persian Sufi. It was an Oriental who said, "The patient in Spirit is better than the proud. Be not hasty in thy spirit for anger resteth in the bosom of fools." (Eccl. 7:8)

To lose your temper in the Orient is to lose your character. Al Hallaj before his tormentors in Baghdad and Mahatma Gandhi as he went to jail in India asking for a longer sentence, are illustrations of Oriental patience and endurance.

It is in patience that they have learned to possess their souls. The Occidental through impatience, loses his soul. "Verily God is with the patient" says the Koran. And the last bead on the Rosary of God's ninety-nine names, the crown of the attributes is called *As-Sabur*—the Very Patient.

Many Orientals have learned the lesson of resting in the Lord and waiting patiently for him. Some may call it fatalism, others can see in it a consciousness of God and of His presence in the universe, which we of the West sadly miss.

Now these three virtues are often conspicuous in the West by their absence. Luxurious hotels abound but the stranger misses hospitality. Business conversation and correspondence with its telegraphic brevity often lead to the rush and push and turmoil of western life, the race for power, the greed to exploit the resources of nature; all these are enemies of the virtues of courtesy, patience and hospitality. Every man is for himself. Time is too precious to be patient. Is it a wonder that the Easterner is disappointed with the West, when he seeks for the perfect man in such an environment? Gandhi and Tagore would not feel at home in Chicago; Confucius would be a stranger in modern Shanghai.

On the other hand to those of the West (where the virtues mentioned are often lacking even when they are admitted to be virtues), there are three other virtues that stand out as supreme.

Western civilization with all its failures is after all based upon them. Christianity, in the teaching of Jesus Christ and his Apostles, manes three virtues fundamental, cardinal and supreme. They are truth, honesty and moral courage. These are to us of the West the very springs of all noble conduct and lofty ethics. The chivalry of the middle ages illustrates our admiration for these virtues. The difference between Arthur's Knights of the Round Table and the men and women of the Arabian nights (both portray life as it was centuries ago) is found in this difference of emphasis.

These virtues, truth, honesty and courage, are considered essential not only by true believers but by society, nay even bands of criminals stress these virtues as essential. To call a man a liar or a thief or a coward is to insult him to the quick. These terms of reproach cannot be used lightly; they end in a fight. It undermines the very foundations of character to insinuate that a man does not possess common truth, common honesty and the courage of his convictions.

Among the criminal classes when they plan a robbery or a murder or divide their spoil, the absence of these virtues makes the criminal himself an outlaw to his mates. Novels have been written on this theme—The Hero Criminal. That a lie is never justifiable is a principle in ethics by no means universal, but this very principle has been first enunciated and defended and illustrated in the West. The story of the martyrs, both of science and of religion is evidence thereof.

One section of the *Ihya* (Vol. III, p. 66, ff) deals with the question as to when lies are justifiable, and clearly shows that according to Al-Ghazali, in the realm of truth at least, the end justifies the means. "Know," he says, "that a lie is not *haram* (wrong) in itself, but only because of the evil conclusions to which it leads the hearer, making him believe something that is not really the case. Ignorance sometimes is an advantage, and if a lie causes this kind of ignorance, it may be allowed.

It is sometimes a duty to lie. Maimun Ion Muhran said, "A lie is sometimes better than truth; for instance, if you see a man seeking for another in order to kill him, what do you reply to the question as to where he is? Of course you will reply thus, for such a lie is lawful. We say that the end justifies the means."

"If lying and truth both lead to a good result, you must tell the truth, for a lie is forbidden in this case. If a lie is the only way to reach a good result, it is allowable (hallal).

A lie is lawful when it is the only path to duty. For example, if a Moslem flees from an unjust one and you are asked about him, you are obliged to lie in order to save him. If the outcome of war, reconciliation between two separated friends, or the safety of an oppressed person depends on a lie then a lie is allowed. In all cases, we must be careful not to lie when there is no necessity for it, lest it be *Haram* (wrong)."

Straightforwardness is not always courtesy, but straightforwardness is proof that we prefer truth to courtesy. If we consider life as a chess-board of nights and days, the pieces that move straight forward or on straight diagonal lines might represent the West. One of the pieces, however, namely the Knight has the advantage or the disadvantage of never moving in a straight line. He begins moving forward and then verges off after two squares either to the right or the left. The knight has the privilege of not going absolutely straight. He may begin that way, but always ends at an angle. This perplexing move of the knight on the chess-board is unexpected and therefore often bewilders the opponent and makes him lose the game. When western straightforwardness and rigid conformity meet Eastern skill at dissimulation and indirectness, it is often defeated and checkmated.

Someone of the West has said, "In dealing with an Oriental if you desire to know the line of conduct he will follow, put down what is the natural thing to do, the reasonable thing and he will follow the opposite course." This is a gross exaggeration; yet at times the Oriental prefers courtesy although it may be somewhat deceitful, to the brutal frankness of the Occidental.

The westerner would rather wound with the sword of truth than use a plaster of polite phrases and apologies to cover what he considers iniquitous. The whole fabric of western civilization, for example, its banking system, and its postal facilities, are based upon the conception of honesty as a fundamental virtue. "Thou shalt not steal," is the first and great commandment that creates big business, mutual truth and national integrity. The unpardonable sin in the Bank of England is to pilfer. Perjury in a western court of justice is followed by the severest penalties. Moral cowardice even in a public school is considered a grave blot on character. Far better to tell the truth and take a thrashing. The qualities that made George Washington, Abraham Lincoln, Gladstone, Roosevelt, the ideals of youth in the West were their love of truth, their hatred of all sham and their moral courage.

We do not say that the West has always followed these ideals, but it has them. Yet the fact remains that all of the six virtue-those prominent in the East and those desired by the West—are fundamental. It depends on one's view-point which we rank first.

Jesus Christ, the perfect man, possessed all of them. Who extended greater hospitality to the hungry than Christ when his disciples would have sent the multitudes away?

Who made hospitality the test of character on the day of judgment save Christ? ("I was hungry and ye gave me to eat." Matt. 25:30). Who pictured heaven as a place of hospitality, and feasting with friends? Who washed the feet of his disciples? Who was the perfect example of courtesy and loving-kindness to childhood and womanhood, to lepers and outcasts, to Samaritans as well as those Jews who would not deal with them? (John 4:9).

Who was always as patient with himself, with his followers, with his bitterest foes and persecutors—as Jesus? John remembered it on Patmos—the patience of Jesus Christ. Meek and lowly in heart, long-suffering and gentle toward all he even prayed for forgiveness for those who drove the nails that tortured him on the cross.

Jesus of Nazareth also possessed to the full and proclaimed with a new power and awful emphasis the virtues of truth and integrity and moral courage. His anger flamed only against deceit, hypocrisy, robbery of the poor and half-hearted discipleship. His demands prove that to him moral courage was the mother of all other virtues. To deny him before men, to turn back as coward from the narrow path of obedience, to seek the easy life, made discipleship impossible.

So Jesus Christ is the way to all the virtues. Jesus Christ sums up all the truth of all ethical teaching. Jesus Christ is the life of the new-born soul that seeks to be "perfect as our Father which is in heaven is perfect." He is the clear mirror that reveals all our imperfections—those of the East and those of the West. In His matchless glory on the Cross, both West and East confess themselves morally bankrupt.

The four cardinal virtues of Plato are not only all contained, but all transfigured in Christian virtue. By true repentance and faith, the Christian acquires real fidelity, sobriety, constancy and wisdom in Christ. He lights his candle of character from "the True Light which lighteneth every man that cometh into the world."

Jesus of Nazareth in the perfection of his beauty is typified by that, "Light as a niche in which is a lamp and the lamp is in a glass, the glass is as though it were a glittering star lit from a blessed olive tree, neither of the East nor the West.

The oil of which would well-nigh give light through no fire touched it—light upon light—God guides to His light whom He pleases." (Surah Al-Noor: 35). This Life is the light of men. In the Christ of God there is no darkness at all.

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Resolutions on Work Among Moslems

I CONFERENCE OF MISSIONARIES WORKING IN MOSLEM DISTRICTS, HELD AT KAOLAN (LANCHOW) ON THE OCCASION OF THE VISIT OF DR. S. M. ZWEMER AND THE REV. C. L. PICKENS.

JULY 18th and 19th, 1933.

A. That this Conference endorses the resolutions passed by the Sining and Hochow Conferences, only altering Resolution a.l. to include the Provinces of "Kansu," "Ningsia" and "Tsinghai."

The Resolutions are as follows:

a. *Workers.*

(1) That there should be a sufficient proportion of qualified full-time Moslem workers in Kansu, Ningsia and Tsinghai Provinces to present the Gospel adequately to all classes of the Moslems, not forgetting the women* and girls in scattered villages.

(2) That these full time workers should give special attention to the preparation of literature in Arabic and Chinese to meet all classes of people.

(3) That in districts where there are Moslems residing, all missionaries should have some general knowledge of how to meet this special people, and that concise helps should be provided for giving such workers the necessary information.

The following suggestions for giving effect to these proposals are appended:—

(1) That Mission Councils in designating workers to areas where Moslems reside, should take into consideration the appointment of those who, interested in the Moslems, are prepared to devote at least a portion of their time to the work.

(2) That a manual for workers among Moslems should be compiled, giving concisely all the elementary information necessary and advisable for new workers to have, including sources of further information.

(3) That Mr. G. K. Harris be asked to continue by a series of articles in the "Friends of Moslems," his hints on methods of work amongst the Moslems of China.

B. *MESSAGE*

(1) That in all our tracts for Moslems in Chinese, the basic truths of our Christian faith, such as—the inspiration of the Bible, the Virgin Birth, Crucifixion, Death, and Resurrection of our Lord, while presented to the Moslems in a spirit of love, should never be toned down to avoid giving offence to them.

(2) That, these tracts however, while correcting where necessary Moslem misconceptions of Christian truth should, as far as possible, avoid giving needless offence by disparaging statements regarding their Prophet or Book, n. b. Miss Trotter's "Sevenfold Secret" is an example of a tract that is considered suitable.

(3) That every tract should contain sufficient Scriptural truth to make plain the way of salvation.

*See article "How Can we Best Reach the Mohammedan Women?" by Mrs. L. V. Söderstrom, *Chinese Recorder*, February, 1913.

(4) That, from our experience, colporteurs itinerating in districts where Moslems live, should be encouraged to take a proportionate number of Arabic Gospels, (especially St. Matthew's Gospel), and appropriate literature for careful distribution in Moslem villages.

C. *BOOK ROOM*

(1) That efforts be made to open a central Book Room to handle Arabic Scriptures and tracts required by workers for Moslems in North West China.

(2) That Mr. Keeble be invited to conduct such a Book Room in Lanchow.

(3) That Dr. Zwemer's and Mr. Picken's offer to assist in getting grants for such a Book Room be accepted.

D. *MANUAL FOR WORKERS* referred to under WORKERS suggestion No. 2.

That the Rev. C. L. Pickens be requested to superintend the production of this manual.

E. *GENERAL*

That this conference expresses its sincere appreciation of the visit of Dr. S. M. Zwemer and the Rev. C. L. Pickens, and resolves that copies of these resolutions be given to them to be submitted to future Conferences they hope to attend, with the prayer that their visit may be used of God to stir up a greater interest in Islam in China. We further resolve that a copy of these resolutions be sent to the Christian and Missionary Alliance Board, New York City, and to the Director of the China Inland Mission at Shanghai.

(2) It was further resolved at the Lanchow Conference that a copy of the Minutes and Resolutions be given to each person attending. The meeting also desired to have placed on record its sincere appreciation of the work being done by Mrs. Pickens as Editress of the "Friends of Moslems."

II KULING CONVENTION

(At the close of Dr. Zwemer's Lectures July 31—August 4, 1933)

A. *WORKERS*

Resolved that:—

(1) There should be a larger proportion of qualified full-time missionaries to Moslems in Central China.

(2) These full time workers should give special attention to the preparation of literature in Arabic and Chinese for all classes of Moslems.

(3) That in districts where there are Moslems residing, all missionaries should have some general knowledge of

how to meet this special people, and that concise helps should be provided for giving such workers the necessary information.

(4) That Mission Councils in designating workers to areas where Moslems reside, should take into consideration the appointment of those, who, interested in the Moslems, are prepared to devote at least a proportion of their time to the work.

(5) That a manual for workers among Moslems should be compiled, giving concisely all the elementary information necessary and advisable for new workers to have, including sources of further information.

(6) That Mr. G. K. Harris be asked to continue, by a series of articles in the "Friends of Moslems," his hints on methods of work amongst the Moslems of China.

B. *MESSAGE*

Resolved that:—

(1) The basic truths of our Christian faith, while presented to the Moslems in a spirit of love, should never be toned down to avoid their prejudices.

(2) Our message, while correcting Moslem misconceptions where necessary, should as far as possible avoid giving offence by disparaging statements regarding their Prophet or Book.

C. *CO-OPERATION*

Resolved that:—

(1) Missions in Central China should co-operate in their work for Moslems both by division of labor—in different fields and in different kinds of work—and by close co-operation of the missionaries with each other.

(2) Work for Moslems in Central China should be done in as close co-operation as possible with that in North West and South West China.

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The Historic Centers of Islam*

MA SUNG TING

Translated by John P. Ts'ai and Lyman Hoover

I FEEL greatly honored by the invitation of President Pettus to come to the College of Chinese Studies and give a report of my recent trip to the historic centers of Islam. I realize that my knowledge is very limited and, furthermore, the time spent on this trip was very brief, requiring me to go from

*An Address given at the College of Chinese Studies, Peiping June 2, 1933.

place to place so quickly that my opportunities for observation were rather hurried. These circumstances make me fear that I will not be able to make any very valuable contribution to your thinking, so I apolgize for this in making this report.

I am a deeply convinced believer in Islam, but at the same time I look upon all of the world's great religions with sympathy and tolerance, desiring to be regarded as a member of the world-wide religious fellowship. According to the teachings of the Koran we know that this world is a progressing one and the responsibility for the direction and methods of this progress rests upon mankind. The Koran expresses the prayer," Guide Thou us on the straight path," [1] This straight path is the road of just and righteous development. The Koran again tells us, "Verily, we proposed to the Heavens, and to the Earth, and to the Mountains that they receive the Faith, but they refused the burden, and they feared to receive it. Man undertook to bear it but hath proved unjust, senseless!" [2] In this way we can see that it is the mission of mankind to exert all its energies to bring about the improvement of the world and to seek the happiness and benefit of all peoples. Furthermore, the Koran says, "You should cooperate for the sake of goodness and righteousness rather than for purposes of sin and envy." Therefore, it is our important task to cooperate in seeking the welfare of all humanity.

If we want to realize this noble aim, my own observations have convinced me that we must begin with the religious movement. Before the Renaissance and the widespread development of science, world civilization crystallized itself only in religion. Afterwards, people became drunk with science and had a superstitious faith in its omnipotence. Of course we must admit that because of this the material side of man's life has made considerable progress; but if we take a general view of the comparative degrees of enjoyment and suffering among men today, I am afraid that we must agree that science not only has not achieved the genuine happiness of mankind but also has brought about many harmful influences. The reason for this is that, under the influence of science, people have worked almost exclusively to supply their material needs and have neglected the elements necessary to sustain their spiritual life. For example, a man aims only at clothing himself in silks and embroideries and at obtaining the richest food, but since he lacks sufficient knowledge to guide human affairs and is unable to control his own harmful desires he inevitably goes astray and ends up in the loss of his good name and even of his life itself.

Islam's most holy Prophet, Mohammed, succeeds Moses and Jesus as the great leader of mankind toward goodness and righteousness. The God of the Moslem scriptures said to Mohammed: "I

[1] Sura 1:5. [2] Sura 33:72. Rodwell's translation.

send you forth for no other purpose but to spread compassion and to make benevolence abound in the world." Again, the Koran says: "The Lord hath sent down clear tokens upon His servant, that He may bring you out of darkness into light; and truly, Kind, Merciful to you is God." [3] From these instructions we can realize how important is the task of religion—the power which sustains the spiritual life.

Someone has said that the history of the development of knowledge may be divided into three stages: (1) the theological stage, (2) the metaphysical stage, and (3) the scientific stage. By this it is implied that when the scientific stage is reached there is no longer a need for theology and metaphysics, science being all-powerful. But contemporary history demonstrates to us that this conception is entirely wrong, for after four hundred years of the development of science people still feel a great concern about theological and metaphysical studies and put great energy into pursuing them. On the other hand, stimulated by wars, political upheavals, and social problems of many kinds, we have been compelled to doubt the omnipotence of science. Some people have even gone so far as to advocate doing away with scientific study and concentrating entirely upon religion. This point of view is too extreme, for the evidence clearly shows that the development of science by no means prevents the progress of religion. On the contrary, religious truth shines all the more brightly because of science. Each really needs the help and support of the other to achieve success. The one supplies the material needs of humanity, the other sustains man's spiritual life. Especially at the present time, when the harmful effects of science upon human life are so profound, when men's desires run into destructive channels, and when evil doctrines prevail, we should more than ever exert our full strength in the cause of religion.

From all of these considerations we see that the religious movement is, in fact, the movement for world progress. We may even press further to say that it is the movement upon which world unity and peace depend.

As a Moslem my field of work naturally lies within the realm of Islam. As a youth I engaged in the study of religion. In the 14th year of the Chinese Republic, I established the Ch'eng Ta Normal School at Tsinan, with the help of Messrs. T'ang and K'o, to educate men to provide enlightened preachers of the Moslem Faith. In the 17th year of the Republic the School was moved to Peking. Because the history of the School is still quite brief we have not yet fully developed it. During this same period I also took an active interest in the literary propagation of the Faith and edited the *Yueh Hua* Journal which was organized for this purpose.

[3] Sura 57:9. Rodwell's translation.

Last Autumn the Ch'eng Ta Normal School graduated its first class. A number of these students were sent to the Northwest and to the interior of China to serve. Five of the best students were selected to be sent to Egypt for further study at Al Azhar University, because Egypt is the present center of Moslem civilization and this university is its institution of highest learning. Al Azhar University has a history of a thousand years and an enrolment of ten thousand students. It is conducted on a very large scale. Formerly there were no Chinese students, but last year the Yunnan Moslem Improvement Society sent four students there. They received a most cordial welcome and the University agreed to establish a special department for Chinese students. The group of students sent from our School was the second group from China.

Naturally, it was my duty to escort these students to Egypt. Furthermore, I had long desired to have an opportunity to observe the conditions of Islam in various parts of the world, because in order to serve this religious movement I must first try to understand its general situation. At the same time, the requirements of our religion include the duty of making the pilgrimage to Mecca, the place of our Faith's origin, at least once during a life-time, in order that one may show the sincerity of his belief. As a result of the combination of these three reasons my trip abroad materialized. Because I was afraid that my strength would not be equal to the demands of making such extensive observations within so short a time, I requested Mr. Chao Cheng Wu, the head of our School's publishing department and editor of the *Yueh Hua* Journal, to accompany me. Also, Mr. Chang Yuen Chih, one of the directors of the School, joined us in making the journey in order that he might fulfil the pilgrimage to Mecca.

In November of last year we began our journey, passing through Tientsin, Tsinan, Nanking and Shanghai, with cordial receptions from the Moslem communities along the way. On December 9th we sailed from Shanghai on the "Conte Rosso," calling at the ports of Hongkong, Singapore, Colombo and Bombay. At each place we took opportunity to visit the city. In the above-mentioned localities the educational conditions among Moslems were somewhat retarded, but the sincerity of their faith and the richness of their community life were everywhere evident. Whenever we met our fellow-religionists, even though we could not understand one another's languages, we immediately found affectionate intimacy as soon as we knew that they were also members of our Faith. The Koran says, "Only those who are Moslems are brothers," so I personally regard this as the inspiration resulting from faith and virtue, not something which men can achieve by mere pretending. At the same time, the strength of the Islamic consciousness among Moslems was also noticeable to a striking degree.

On the 29th of December we reached Port Said and disembarked for Cairo. After finishing our duties in connection with the registration at the University of the students whom we were escorting, we paid our respects to the King of Egypt, called upon various men of important rank, and visited different institutions and schools. The King, Fuad I, is a ruler of vigorous and uplifting spirit. Even though the country is under British sovereignty, the spirit of independence is evident everywhere. The concern of the King to find the most excellent principles and methods of administration in matters of religion, education, industry and communication is especially noticeable. He took the trouble to make very minute inquiry about the conditions of our Moslem community in China. He stated that, although China is not a Moslem country, the Moslem population exceeds 50,000,000, so that the potentialities of this community are very great. He expressed his willingness to assist in the development of Chinese Islam in every possible way and promised to send two Egyptian professors to serve in China. [4]

Because of the moulding influence of Islam upon the Egyptian temperament, the people are very straight-forward, their officials give honest administration, the ordinary people are very sincere in their religious belief, and the regulations of the Faith are observed without exceptions. To take an example at random, if you are stopping in a hotel and ring for the servant several times without his coming, you may be sure that if you go to look for him you will find him fulfilling the appointed time of prayer. There can be no doubt that the integrity of political administration and the strength of upright customs are due to the sustaining power which comes from religion.

Al Azhar University operates through two divisions, one for the older studies and one for the newer. The new division follows completely the modern educational system and methodology. There are three colleges in this division: The College of Theology, the College of Law, and the College of Literature or Liberal Arts. The terms of study and the organization of the curriculum are about the same as those in any typical university. The old division of the university is entirely devoted to the study of religion and philosophy. It has no limited term leading to graduation but has more of the nature of a school of graduate research. Throughout the past history of Islam most of the famous teachers of our Faith have come from this University. The students sent from our Normal School were admitted to Al Azhar's new division, but in order that they may receive the full benefit of the various lecture courses it is necessary for them to do further special work in Arabic. The University has, therefore, especially appointed tutors for them. It also grants our students a monthly subsidy of two

[4] These two men, Messrs. Muhammed Ali and Muhammad Ibrahim, arrived in Peiping on August 10th, and are staying at the Ch'eng Ta Normal School of which Ma Ahung is the Principal.

pounds sterling. The spirit in which that University seeks to educate students of ability is truly worthy of our admiration.

After spending more than fifty days in Egypt, we set out for Jerusalem. There we visited all the places made sacred by their association with the holy prophets of different historical periods. At this point I must explain that Islam, Judaism, and Christianity all come from the same source. The Koran says: "We make no difference between those sent (from God)." All of the prophets recognized by Christianity, such as Abraham, Moses, David, and Jesus, are recognized in like manner by Islam and we regard them with appropriate reverence. Therefore, we feel that the problems which have arisen over the holy ground in Jerusalem are due to the mistaken conceptions of men. Those who have a little common sense will realize that these problems have no real significance for the various religions themselves.

From Palestine we traveled by way of the Suez Canal to Mecca. Here we found circumstances of a different sort. Under the hot sun which shone like fire upon the vast expanse of desert, making more evident the majesty of the heavens and the solemnity of the holy land, tens of thousands of Moslems were gathered. Among them were yellow men, white men, black men, and brown men. They came from Europe, Asia, Africa, and Australia. There were Slavs, Turks, Indians, Mongolians, Teutons, and Latins. China, Egypt, India, Malay Straits, Arabia, Turkey, Morocco, and Persia were all represented. Kings, officials, merchants, commoners, beggars, old and young, men and women, all were assembled with one common creed, standing upon one level of equality, having traveled many thousands of miles and surmounted many difficulties and dangers in order to meet together at this time of pilgrimage in the sacred precints of the never-to-be-forgotten city of Mecca. Kings and common people alike put on the simple white cloth of pilgrimage and silently, reverently, sincerely, and respectfully, performed the duties prescribed for them. This inextinguishable spirit of mutual affection and these phenomena of freedom and equality filled those of us who were making the pilgrimage for the first time with amazement and unqualified admiration.

While we were in Mecca we were granted an interview with King Ibn Saud. As a ruler of superior qualities, large in physique, noble in thought, and brave in resisting oppression, he won our deep respect. His attitude toward China and his hopes for our people were exactly like those expressed by King Fuad of Egypt. This is due to the fact that both rulers live under a similar environment and possess the same faith and determination. On account of the limited time at our disposal we were not able to visit Turkey. If we could have talked with the progressive Mustapha Kemal, King of that newly-awakened country, I am sure that our faith in progress and self-determination would have been further strengthened. We were also unable to visit such other countries as Persia, Afghanistan, Baluchistan, and India, but we are making preparations for a second trip abroad at a later date.

Our faith has been strengthened and our zeal has been stimulated by the warmth of the sympathy which our fellow-Moslems showed us all along our journey, by the richness of their life, by the long history and bright future of Egyptian civilization, by the impressiveness of the sacred region of Mecca, by the pilgrims who had come from countless places without any selfish purpose, and by the clear manifestations of all-inclusive unity and equality. At the same time, what we have seen of the sufferings of the people in various lands and of the backwardness of education has determined all the more definitely the field of our efforts, namely, the religious movement.

The stronger a man's own faith is, the greater his sympathy is for other religious. Especially when the tide of anti-religious feeling is high, we sense more keenly than ever the need for a pan-religious movement consciousness. Although the anti-religious movement does not attack religion itself, there is likelihood that in striking at the by-products of religion it will endanger the whole of religion. Moreover, this is particularly true in the case of Mohammedanism and Christianity, because there is a unique relationship between them as compared with other religions. The Koran says: "Say: 'We believe in God and in what hath been sent down to us, and what hath been sent down to Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and in what was given to Moses, and Jesus, and the Prophets, from their Lord. We make no difference between them. And to Him are we resigned.' "[5] This passage from the Koran shows that Mohammed continued the revelation of Abraham, Moses, and Jesus. In other words, there is but one continuous religious truth. As I have already said, the prophets of Christianity are also the prophets of Islam. Christianity has European and American countries for its field of influence, while the field of Islam lies in Africa, Asia and the Southern Pacific area. In simple terms, more than half of the world's more advanced peoples belong under the banners of these two religions which come from a single source. Therefore, to work for good relationships between Mohammedanism and Christianity is to work for the benefit of all Moslems. To go a step further, to do this is to work for friendly relationships among all mankind. Especially when we consider the high position which European and American peoples have already attained, we feel more than ever that the Moslem movement is worthy of our greatest efforts. But where does the road of good relationships between these two religions lie? I feel that the first step begins with mutual tolerance and mutual study.

Finally, to make a simple summary of my reflections resulting from this trip abroad, I may say this: to be engaged in the religious movement, and especially in the movement to bring about better relationships between Mohammedanism and Christianity, is not to work only to uplift the position of Moslem people, but also to hasten the realization of world unity.

[5] Sura 3:78. Rodwell's translation.

"Rethinking Missions" and Rural Work.

JESSE B. YAUKEY

POSSIBLY more rethinking missions had been done in the rural field in China, before the Laymen's Inquiry Commission came to the Orient, than in any other field. There was more need for it. The Jerusalem Conference voiced a feeling which the Revolution had quickened in the hearts of a host of rural workers and the Butterfield Commission and such similar stimuli gave the movement an impetus of which it has taken fairly good advantage.

The test which revealed our weakness most clearly was the turn toward indigeneity in the Christian Movement. It was indicative of a change at a time that made a change in methods of work imperative. But the rural church—in most cases, under complete control and support of the missionary in the nearby city and carrying on a stereotyped program of work in a foreign-type plant—was in a poor position to think of indigeneity. We, however, made a beginning. The development of Chinese church councils and institutional boards and the placing of authority in greater or less degree into their hands, was the first step in this movement in the church generally and, with this well under way, we are ready to enter on the second step—an indigenous program of work. It is a much more difficult task than that of an indigenous organization, and the question of whether or not the organization shall mean anything depends altogether on our success in this second stage. We were inclined to hope for a good measure of self-support to grow out of the transfer of control. In fact there has been in some cases a tendency to make the transfer of control conditional on the assumption of financial support. But it is generally becoming more and more clear that until the Christian Movement has a program of work which takes hold on the life of the community, self-control will not mean much to them.

This preparation of an indigenous program of work was then the task with which the Laymen's Inquiry Commission found us grappling when it made its investigation and consequently its recommendations are directly to the point in helping us adjust ourselves to the new day right at the heart of things—in our day-to-day program of work.

Its fundamental emphasis, in this connection, on cooperation and sharing between Christian and non-Christian is also just where our situation seems to indicate that it should be. The time has come when we must respect the beliefs and views and methods and tools and, above all, the personality of the non-Christians much more than we, rightly or wrongly, have done in the past, not that we are any less anxious than we have ever been that he shall know the Christian way of life, but that we have found that we do not have as clear-cut a formula as we once thought we had in all of its details as to what that way of life is, in its application to

his situation. So the situation calls for getting down and working together. On the farm, western seeds and western tools will not work, but the science that devised these tools and developed these seeds for the West is universal and can be called upon for a similar service to China. In the same manner, in individual and social living, western customs and institutions will not work in China, but the Christian spirit which gave them birth in the West is universal and can be called upon to help shape the life of her new day. This is the task that is upon us and in our meeting it we are finding much usable and valuable material in the social and religious and economic life of the people, that our former haughtiness prevented us largely from seeing.

The need for the training of leaders for this undertaking of working together needs even more emphasis than "Rethinking Missions" gives it. Possibly we do not have the nature of our task outlined clearly enough yet, but certainly more clear thinking is needed in the matter of providing leaders for our rural movement. "Rethinking Missions" rather leaves the situation in the hands of the agriculturalist, or it may be that it lays special stress on the agricultural phase of the work because this is most in need of promoting. The suggestion that the promotion of this phase of the work be under the supervision of a man, connected with an institution rather than working singly, seems wise, but if this movement is to make any headway, a sort of training must also be devised which will equip local leaders adequately for efficient farming and still will not send them off to the city to be attached to the staff of an institution. In this connection the study of the Inquiry Commission on the subject of the size of farms has point. If, as their study indicates, the present farm is too small to make its development an enterprise capable of challenging an ambitious young man, and there is no way of increasing its size, this is a very serious impediment indeed in the way of making farming an attractive enterprise among young men who have training, sufficient to prepare them for service elsewhere. There is also the need for school-teachers who have a vison of the full proportions of their opportunity in a rural school and the training to meet it, and above all the pastor needs to have a training quite different from what it is possible for him to get anywhere in China today. We are glad that Nanking university Seminary is feeling out the way along this line. Progress there so far is very encouraging.

Then in addition to the full-time worker, there is the volunteer worker who is, to entirely too large a degree, a non-entity, partly because it is very difficult to find men and women in the country who have training that can be used in any sort of program for the community, and partly because of our failure to present any sort of program that will challenge them. The popular education school offers an excellent basis on which to develope a program of work, being at once a very worthwhile undertaking in itself and also a means of providing a very important element in the training of

possible future workers. But this is only the beginning. Much more needs to be done in the discovery and development of lines of work which are applicable to every community, such as popular education, health service, etc. Then in addition to that we must learn more about sensing and responding to local situations. The survey technique promises much for us not only in the matter of helping us get more facts, but even more in helping us get the facts we already have, into a position where we can see their implications.

The call of the Inquiry Report for a larger emphasis on work among rural women is also quite to the point. The task is baffling but the mother and the grandmother are just as deserving of the light and hope the Christian viewpoint can give them in their sphere of life as are the men. Nor dare it be forgotten that the old grandmother especially is a very dominant influence in shaping community opinion, and that consequently her support is no small asset, although there is little hope of reaching her directly. As things are at present, a separate program of work must be carried on for women under a woman leader but it is extremely important that a close unity be maintained between this and the rest of the community program, and that, wherever possible, a unified program for men and women be carried out. In the end our chief problem here again is one of leadership training. Our training schools for women are beginning to feel out along the lines which would equip one for effective work among rural women but in most cases courses dealing with such matters as the training of children and home economics which are on the periphery rather than at the heart of the course. We are glad for the headway which the Mothercraft School at Huchow has made along this line and hope that its influence may be widely felt.

In closing we would like to redouble the emphasis which "Rethinking Missions" puts on what it calls "better living." Unless the agriculturalist, the teacher, the medical worker, the religious worker and whatever other leadership there may be, keep the objective of better living clearly before them, there is grave danger of the project in whole or in part, taking on the aspect of a get-rich-quick scheme for the community or becoming otherwise ingrown, and hence of it being blocked in the realization of its fuller significance in the elevation of the life and thinking of the community. In devising ways for the realization of this ultimate objective of better living we also feel that much more definite emphasis than we have been able to find in "Rethinking Missions" needs to be put on the study of the life of Christ. We are not unaware of the strong influence wrought by the lives of the Christian leaders in the community but the influence of those Christian leaders has not finished its task until it has led those under its sway to the same Center from which it itself gained its power, i.e. Christ. The success

of our whole work depends entirely on our success here, and our methods of procedure at this point are consequently deserving of the most careful consideration and emphasis.

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A Chinese Parable

EMMA HORNING

DURING the Chou dynasty (B.C. 1122-255) a workman in the mountains found a piece of jade in the rough. He knew that he had a priceless treasure, so he made a long journey to the capital to present it to the Emperor. When he arrived he at once sought the gate keeper of the imperial palace and asked to be presented to the Emperor. He would not state the purpose of his visit, only saying that he had important business, so the gateman would not allow him to enter. However he continued to beg for entrance day after day and finally the gatekeeper sent word to the Emperor, who gave him audience and permitted him to present his treasure. The workman told him that there was not a second to it in the world.

The Emperor looked at it and only laughed at him, calling him a poor fool. He said it was only a common stone, but the workman continued to plead its great worth till the Emperor sent for a worker in precious stones to examine it. This man looked on it lightly and also pronounced it only a common stone. The poor workman was then severely beaten and driven away from the imperial gate and told never to return.

Even after this severe treatment, in a few days the workman had the courage to appear again before the Emperor and insist on the value of the stone. He pleaded his cause so nobly that the Emperor finally sent for an expert workman in precious stones. But alas, this one also pronounced it only a common stone like the other one had done. This time the Emperor was very angry and commanded that his legs be cut off so he could not bother him again. The command was carried out and they thought that they were rid of him forever.

But again they were mistaken. He waited only long enough for his legs to heal, when he again appeared before the palace gate. He had been carried there in a sedan chair. This time he told the Emperor that he could take his life if the stone was not the purest jade. This time the Emperor was so much impressed by his words, his crippled body, and his unusual persistence that he called the most expert lapidary of the empire. This lapidary examined the stone carefully and finally exclaimed, "Great Emperor, you are most favored of the gods. I congratulate you. This is the most perfect jade under heaven. You will be the envy of the kingdoms of the earth."

Even then the Emperor was not fully convinced, but had the man put in prison till the stone was polished. But when the dross had all been cut away and it had been thoroughly polished and again presented to the Emperor, he exclaimed," "No words can describe its beauty. It is a gift of the gods." Its fame spread all over the earth, poems were written about it and wonderful stories were told of its dazzling beauty.

The workman was at last rewarded for all his suffering and perseverance. The Emperor called him from his prison and showered on him position and honor and wealth.

The jade is the Gospel of Jesus Christ.

The Emperor is the vast nation of China.

The workman is the Christian force in China.

Yes, this precious jade in the form of the Gospel of Jesus Christ had been found on the mountain top experiences of the Christian forces in China. It is so wonderful, so precious that we cannot keep it hidden in our hearts. We must share it with others. We know its great value in our lives but how are we going to convince the masses, how are we going to get them to accept this wonderful gift of the Lord Jesus Christ? They think that it is only a common stone, no different from the many religions all around them. Traditions, customs, superstitions, sins form a great barrier which hinders them from seeing this great glory. But we know that if we persistently present the Gospel (Good News) to them and keep constantly cutting away their superstitions and sins they will be convinced, the veil will drop from their eyes and the Glory of the Lord will be revealed.

But O, the long years of toil, persistance and suffering that must be endured before we are able to make them see the value of the gift we are presenting. Do we have the persistence and courage and faith of this workman? We must never falter, for the dark clouds are breaking. Soon they will say, "No words can describe its beauty. It is a gift fron God." Then we will have our great reward in communion with the souls of those who have been redeemed.

One by one individuals are turning to the Lord. In some places whole families are entering the fold. Some churches are feeling the revival fires. But what of the millions that have not accepted? When will they see the Beauty of the Lord?

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Impressions of China After Thirteen Years

W. REGINALD WHEELER

ON September 16, 1932, we landed in Shanghai after an absence of thirteen years. That great city of 3,000,000 people, the gateway to China, impressed us anew as one of the most extraordinary, one of the most anomalous and one of the most interesting cities in the world.

Marc Chadbourne has described a traveler's impressions of the city: "Twenty distinct visions of cities—London, New York, Paris, Berlin, San Francisco, Singapore—superimposed, one on another, like the superimpositions of engravers' plates—would not suffice to give an impression of Shanghai. That in the landings of the Whangpoo, under the red-brick walls darkened by the smoke of ships, one finds a resemblance to the Thames; that the circle of the Wing-Ons and the Sinceres, throwing into the sky their meteoric fires, their bursts of music and advertising stars over the large nocturnal arena where sleep the polo-fields and lawns of the Race Club, evokes New York and Central Park; that the bungalows and the closed gardens of Pichon Road and of Route Ghisi recall memories of Auteuil or of Richmond—all this is possible....But Avenue Joffre is not the Rue de Rivoli, nor is Nanking Road, Broadway. There is something else, something more...."

An initial impression received in Shanghai and confirmed elsewhere is the advance in the standard of living, and the increased comfort of living conditions, that have taken place during the last thirteen years. We had vivid memories of our first visit to Shanghai; of the lack of running water and modern plumbing; of the absence of heat except that supplied by open fires; of the vocal and physical effort and patience required to transmit a telephone message; of the crudities and makeshifts of the hotels. Now there are private residences and apartments with running water and modern plumbing, steam heat, telephones with an American dial system. The newly built hotels, the towering apartment houses are a transplanting of Park Avenue to Kiangse Road. As Lothrop Stoddard has phrased it in a current magazine:

"Today, the Oriental is discovering comfort, in the Western sense. And, high or low, he likes it very well. All the mechanical gadgets which make our lives easier and more agreeable, from wrist watches and safety razors to electric lights and sanitary plumbing —all those things which to us are more or less matters of course— are to the Oriental so many delightful discoveries of irresistible appeal. He wants them, and he gets them in ever-increasing quantities."

One of the "mechanical gadgets" of the West which is becoming almost universal in the East is the motion picture theatre. "Congorilla," and other well-known productions of the cinema, were being shown on the Pacific Coast when we sailed the last of August; the advertisement of these pictures greeted us when, three weeks later, we reached Shanghai. The silent screen and the sound film are being seen and heard in even the smaller cities and towns. The language spoken by the motion picture is a universal one and the Chinese people are being educated to an extraordinary degree in this language. The motion pictures had just entered Shanghai when we left it in 1919. Their appearance in almost every large Chinese city in the country is one of the most noticeable changes that has occurred during the past thirteen years. And the fact that the people of

these cities and towns demand and will pay for such entertainment is one of the signs of the rising standard of living throughout the country.

A second obvious impression is that of the progress in modes of transportation and communication. In Shanghai, man-propelled rickshaws are still much in evidence but the horse-drawn carriages have been largely displaced by automobiles. When we were last in China in 1919, there were not a thousand motor cars in the whole country; today there are nearly fifteen thousand in Shanghai and forty-two thousand in China. The order of preference is Ford, Buick, Chevrolet. During the past thirteen years I have traveled through South America and West Africa in motor cars on good roads laid out by colonial and national governments and often I have wished that there might come such roads in China. But with the presence of innumerable graves in the countryside, with the resultant family and legal difficulties blocking the securing of rights of way, with the record of the railroads' struggles with the same difficulties, I never expected in my lifetime to see comparable motor roads in China. But a months after we reached Shanghai last fall the new motor highway from Hangchow, our former home, to Shanghai was opened for traffic; the Nanking-Hangchow, Nanking-Wuhu, Nanking-Shanghai roads are to be completed this year; a vast network of highways is developing through the country. When we left China in 1919, there were less than a thousand miles of road in the whole country; today there are forty-five thousand miles. The importation of gasoline from 1912 to 1932 increased in a ratio of 1 to 75; last year 70 million gallons of gasoline were imported, chiefly for motor car consumption. The Republic of China is passing through the same stage of evolution in road making as that of the Roman Empire which built its roads "propter rectitudinem itinerum et ne plebs esset otiosa," ("for directness of travel and that the people should not be without work,") and by this construction of highways the unity, peace and prosperity of the country will be similarly advanced.

The facility and pleasure of travel have been greatly increased by the appearance of an organization called "The China Travel Service." This organization will purchase for you tickets on trains, steamers, aeroplanes, will check your baggage, hire sedan chairs, and do it with the efficiency and courtesy of an Oriental Thomas Cook and an American Express Company combined. The old time processes of weighing in one's baggage, of checking it, of buying tickets and securing reservations was a fatiguing and troublesome one. China Travel Service has simplified these processes and is one of the most interesting and efficient organizations which has appeared on the Chinese horizon during the past decade.

The chief emphasis at present in the sphere of transportation and communication is upon the building of motor roads, but other means of travel and communication are also being developed. The growth of the air mail and passenger lines extending from Shanghai to Peiping in the North, Chengtu in the West and Canton in the

South, is typical of the times. There are over twenty broadcasting stations in Shanghai. The new government radio station opened this fall at Nanking is the most powerful broadcasting and receiving station in Asia, and is exceeded in range and power by only two or three other stations in the world.

To an American, the comparative growth in American activity that has taken place in China since 1919 is of interest and significance. The contrast between 1919 and 1932 in the American passenger shipping situation on the Pacific is impressive. I remember well our first trip to the Far East in 1915 on the SS. "Mongolia" which was the last passenger vessel to fly the American flag on the Pacific for nearly three years. Then the Pacific Mail put on three diminutive steamers formerly used on the South American coast and through the Panama Canal. They were less then 5000 tons and could do but 13 knots. We crossed in one of these ships in December 1918 and January 1919, and the memory of that voyage is still painfully vivid. The contrast between those small ships and the 20,000 ton—20 knot passenger steamers that now fly the American flag and the ships that carry that flag clear around the world is obvious.

In Shanghai the increase in American interests and investments is also obvious. The American population has more than doubled in the past thirteen years. Club, school and church are indices of the status of any community. In 1919 there was no American Club building in Shanghai, no adequate building for the American School; we met for church in an upper story of the Palace Hotel. In 1932, the American Club provides accomodations comparable to the Yale Club in New York; the American School property in the French Concession reminds one of the better known preparatory schools at home; the Community Church affords a welcome and ample center for religious training and worship. The American policy in China is still in part a sentimental one that is expressed in words rather than deeds, but the fact remains that the Chinese as a whole still regard Americans as among their truest foreign friends and that friendship and goodwill will continue to be a decisive factor in world events.

No one can be absent from China for over a decade and not be impressed anew by the apparently unlimited vitality, the virility, the *elan vital* of the Chinese people. After all the reports that have gone abroad of famine, flood, civil war and foreign aggression, one would expect to find these people weakened, debilitated, confused. But from the first sights and sounds seen and heard on the morning that we anchored in the Whangpoo River at Shanghai, we have been repeatedly impressed by the apparently inextinguishable energy and racial sturdiness and stamina of this people. In his introduction to his Gifford lectures "Confucianism and its Rivals," H. A. Giles wrote of the Chinese "whose national life dates back to prehistoric times and as yet shows no signs of decay." In spite of all their trials and afflictions, the Chinese people do not show any signs of decay, but rather the evidences of an astoundingly

growing, expanding, abounding life. They estimate their population now to be more than four hundred and fifty millions. When we left in 1919, the population was said to be 350 millions. Lincoln's aphorism that God must love the common people because he made so many of them surely applies to the Chinese. God must have a great destiny for them and I believe that in due time that destiny will be fulfilled.

A vivid impression is that of the obvious strength of character of the Chinese. I am referring now, not to the student or so-called upper class whose abilities are well known, but to the "common people" of China. The Confucian classics have much to say about the "superior man"; their chief emphasis is upon the ethics, the bearing, the conduct of the "superior man." The classics have been dropped out of the lower grades of the school curricula but their teachings have helped to mould the Chinese for many generations and are still formative. There are many superior men and women among the "common people" of China today. Again and again your attention is caught by the evident character and distinction of personality of even the so-called coolies. Many of them have clear-cut features and evident self-respect; a gallant, even a noble bearing. There is the impression of race in the best sense of the word, of an inheritance of discipline and of intelligence. A group of people chosen at random in the streets of a Chinese city will compare favorably in appearance with a group chosen also at random in, let us say, the East Side or Broadway subways in New York. I know there are many exceptions to these generalizations but I believe the main premise will stand. When to the admirable native qualities of the Chinese are added the light and purity and life that come from Christ and that are characteristic of those whose who live in Him, the resulting personalities have an exceptional strength and grace that adds a fresh luster, an Oriental joy and crown, to the Universal Church of Christ.

Another vivid impression is that of the courtesy, good humor and friendliness of the people. In these qualities, I think, they surpass the people on any other continent of the world. Courtesy and good humor are characteristic of all classes. You cannot forget the sight of a rickshaw coolie trotting with his bare feet in snow and slush and pulling up at the end of the run and responding to a friendly word with a flashing smile. And the unfailing courtesy and good manners of the higher class are an example for "the foreigners" in China. The Chinese, like the French, have an irrespressible *joie de vivre* expressed in the simplest acts of every day life; and that spirit of joy adds to their attractiveness as comrades and friends.

It is not contradictory to say that in spite of this friendliness the old attitude of deference and submission to foreigners is gone. It went when the foreigners were driven out of Nanking in 1927. It is right that it should go. The converse of this spirit is expressed in the omnipresent nationalism. The new flag of China expresses that nationalism. Formerly we lived under the five-barred flag of the Republic, each stripe representing a racial group or entity. For

a few months in 1916, when Yuan Shih-kai attempted to restore the monarchy, the dragon flag reappeared. The new national flag has a white sun in a blue square on a red field. It was used by the Nationalist armies under Chiang Kai-shek in 1927 and it is a symbol of the party and principles of Sun Yat Sen and of the unity and concentration of power in the Kuomintang.

You meet concrete evidence of the new nationalism and its perogatives when you land in Shanghai. Once you merely stepped off the tender, gathered your baggage and went on your way. Now, customs examinations and levies rival those in Europe or in our own ports. Rickshaw coolies are friendly and full of good humor but there is a subtle difference in their attitude and tone of voice that was not there in 1919, and in the national character there is a new note of discipline and military carriage and sharpness that I do not remember in China before. Before 1927 all was *laissez-faire*. There was little that was "verboten" about the Chinese city or state. Today the spirit of "Es ist verboten" is increasingly evident. Doubtless the German military instructors have had their part in this change. A visit to the rigidly regulated and supervised Sun Yat Sen Memorial reveals this new spirit. There is a change from gentleness to sharpness that has come through hard experience with predatory foreign powers.

It is a truism to say that China is passing through a series of revolutions, economic, literary, social and religious. The changes in transportation and communication are obvious signs of the economic revolution. The use of the spoken idiom in written Chinese is an outgrowth of the literary rennaissance of which the leader and prophet is the Chinese philosopher, Hu Shih. The new position of women with equal legal rights with men, with emergence into industry and admittance to colleges and universities has come with the social revolution. In religion the old Confucian classics have been ruled out of the government schools. There is a real loss as well as a new liberty in this change. In this situation there is now opportunity for the Christian gospel. Its foes today are not the old religions, Taoism, Confucianism and Buddhism, but are enemies that are familiar in the West, materialism, secularism, and atheism.

Our last days in China in 1919 were dominated by the explosions and demonstrations that followed the Shantung decision at the Versailles Conference. Our last sight of China's shores was over the hulls of three Japanese destroyers steaming swiftly and silently up the Yangtze River towards Shanghai.

The conceding to women of a greater measure of freedom and of a status, social, economic, educational, more equal to that accorded to men is one of the most striking developments of the past thirteen years. Confucius named and defined the five relationships "between father and son, ruler and subject, older brother and young brother, man and woman, friend and friend". Between men and women the sage said "there should be a difference". There are many instances in Chinese history of the rise of woman to a place high in influence and authority, a place in which she outranked the men of her

generation, but in general the Confucian principle has been carried out in ways that have meant restrictions and narrowing of life for the women of China.

In 1919 when we left China most of the women in Hangchow where we lived, who were over 25 years of age, had bound feet. And their feet were not all that was bound. Their hair was tightly bound around their heads; they were bound by restrictions and prejudices and masculine-made inhibitions. Today, in the large cities at least, only comparatively elderly women have bound feet; bobbed hair has become de rigeur; women walk openly in the streets with masculine friends; they appear at dinners; they are employed as clerks in offices and stores; the girls compete in athletic contests costumed much as the boys. In a recent track meet of a girls' school in Nanking, the mother of one of the competitors come to match the contest; she had bound feet; her daughter won the running high jump; and it was a dramatic sight, a Portent, to see the mother hobbling beside her daughter who moved with the grace and freedom of the new century.

Women have been granted the same legal rights as men and the same educational opportunities so that the government universities admit them on an equal status with men students. There are only two colleges in China now which are not coeducational.

Last fall a new government regulation was issued decreeing that women were to be accorded the same rights in marriage and divorce as are possessed by men.

There are still victories to be won, but there is certainly a "New Freedom", "A New Deal" for the women of China today; and for this freedom and in this freedom, newly-won, the Christian Church has a special responsibility, a responsibility for the achievement of the ideal that there should be neither bond nor free, neither male nor female, but all should be one in Christ.

Our return to China is at a time of even greater national protest and unrest. On September 15, 1932, before the Lytton Commission of the League of Nations had published its report, Japan "recognized" Manchukuo. On September 16, 1932, we landed in Shanghai; on the 18th, the anniversary of the taking of Mukden, we visited the Chapei district in Shanghai. Only on the Western Front in such cities as Soissons and Chateau Thierry can you see such ruins. There are ruins of residences, of shops, of the Commercial Press, the greatest publishing house in Asia with its irreplaceable collection of manuscripts and books, most of which were destroyed. We visited Chapei at sunset. In the growing dusk the Nationalist flag, half-staffed, hung silently above the scene of destruction and desolation where 24,000 lives, chiefly Chinese civilians, men, women and children, had been lost, and property estimated at one billion five hundred million dollars (Chinese) had been destroyed. The conquest of the three Northeastern Provinces, and of Jehol, will produce an Alsace-Lorraine on the Chinese northern frontier that will be analagous to that contested area between Germany and France; by this conquest Japan has achieved an objective dominant in her National Policy since 1894.

What of the Christian opportunity in this situation? The opportunity is here; but unless it is grasped, the Church will lose a possibility of service and advance that will not come again. The Christian Church in China has withstood persecution and attack by the communists and anti-imperialists and its gold has been purified as by fire. The Chinese have learned to distinguish between western civilization and Christianity; between advocates of imperialism and the followers of Christ. Among Christians there is hope that Christ can bridge the chasm between Chinese and Japanese; that He can bring reconciliation and healing and love and peace; that even yet they can be one in Him.

Toyohiko Kagawa has put into verse the sentiments of many Japanese Christians in his poem, "Child of an Aching Heart";

"Again have I become the child of an aching heart
Carrying the burden of Japan's crime,
Begging pardon of China and of the world
With a shattered soul,—
Again am I a child of sadness."

Another Japanese, Motochiro Takahashi, has written of a dream that some day will come true:

"To the Republic of China"

"Let us unite, and from the whole world,
Drive out all social evils,—the sweating and the parasites,
And achieve a peaceful world,—the Kingdom of God.
Militarists do whatever they please,
And so-called men of intelligence flatter them,
But the land of egoism which results is not the true Japan.
"I dream of the day of the Union of Asia,—
Flags of China, Russia, India and Japan floating high,
And all Asiatic nations becoming sources of blessing,
Supplying each other's needs,
Helping and loving one another.
Let us bring in the rejoicing of Asia:
Is it not our mission?
"We hold out warm hands to your country,
Heartily do we long for the completion of the Revolution
And for the Union of Asia.
We pacifists, feeling our powerlessness, and neglect of duty
And shamed at our country's action,
Yet assure you of the sincerity of our hearts."

Kagawa and Takahashi represent a small minority which as yet has but little effect upon the governmental policy of Japan. But it is inevitable that the Spirit of Christ, His love and peace, will surmount the barriers of distrust, ill will and fear that during the past generation have risen so relentlessly between China and Japan.

Then will the words of the Sage of China be true with a meaning deeper and richer than the speaker could have known when he affirmed that "all within the four seas are brothers."

A well known and well informed journalist has thus summarized the situation in China, "The first and fundamental fact concerning China is that it contains nearly a quarter of the human race; in population it is the largest race in the world. The second conditioning fact is that it has the oldest continuous civilization still surviving; the oldest and the most deeply rooted. The third fact is that under the pressure of the times and under compulsion of the Occident, China must now alter the form and spirit of this civilization and rebuild the society which rests upon it. From these three facts China derives its world importance."

In the possibility of having a creative and vital influence in the altering of the form and spirit of this ancient civilization and in the rebuilding of the society that rests upon it, the Christian Church faces today one of the greatest opportunities and one of the heaviest responsibilities of its whole history. There is need—need that it is impossible to overstate—for prayer and sacrificial service throughout the Church in the Orient and in the Occident to the end that China, with its immense population and resources, its memorable past, its momentous future, this "celestial kingdom," may become a living and integral part of the world-wide and eternal Kingdom of Christ.

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Contemporary Social Movements.

Review Article

LEWIS S. C. SMYTHE.

THE author of this volume* has brought together the important documents and discussions of Socialism, Communism, Fascism, the Coöperative Movement, The British Labor Movement, and the Peace Movement and integrated them into a continuous, logical study from what might be called the sociological and practical point of view. Thus this is more than a book of readings although it gives the original papers instead of summaries by the author. Of particular value is the fact that he gives statements by the leaders themselves, in some cases especially prepared for this volume. For instance, we have the statements of Lenin and Stalin set over against those of Seligman, Laski and Davis himself; as well as a long statement submitted by Mussolini. The approach of the author is to submit to the reader critical questions on each movement, materials for both sides along with a historical explanation and some analysis, and to let the student or reader draw his own conclusions. At the end of the discussion of each movement is an extensive and valuable

*CONTEMPORARY SOCIAL MOVEMENTS. Jerome Davis. The Century Co., New York, 1930. Gold $5.00. XX 901 pp.

annotated bibliography. In the Appendix are brief biographical notes regarding each writer quoted in the book.

This makes a very valuable book both for college students and for the general reader in China. The presentation of five different movements for improving the economic levels of living by socio-economic planning arouses critical comparison in the mind of the reader. For that reason it is better as an introduction to any of these movements than a study of only one of them. The analysis could throw into sharper relief the conflicting views as to who should control production and distribution: the owner, labor, the consumer or the public represented by the state. *Contemporary Social Movements* is the only book with such a wide scope and such a valuable collection of source materials. H. W. Laidler's *A History of Socialist Thought* covers all but Fascism and the Peace Movement and supplements Davis's treatment in many respects, but it is three years older.

The introductory sociological considerations and the conclusion summarize and give point to such generalizations about the factors giving rise to social movements and the outline of their "natural history" as have been developed by social scientists. Besides this the author uses a brief discussion of Utopias as background to the study of the six movements. Since this only permits inadequate selections and adds little to the works by Hertzler and Mumford,[1] it would seem that a discussion of the general historical setting out of which all these movements have arisen would be more to the point.

The general outline for the discussion of each of the first five movements is: questions, history and causes, leadership, theory, criticisms or consequences, and significance for the United States. While for people in China the last section suffers from its particularization, in most cases the other sections are sufficiently broad in scope to be of great value in any country. The discussion of Socialism concentrates on the Marxian interpretation. The selections from *Capital* are too brief and should be supplemented by readings from J. Borchard's *The People's Marx*, which includes selections from all three volumes. A better, brief, critical analysis can be found in A.D. Lindsay's *Karl Marx's Capital*, and for a general outline of Marxian theory there is F. R. Salter's *Karl Marx and Modern Socialism*. In the criticism, the selection by Paul H. Douglas[2] is, from the economic point of view, the best. For a careful analysis of Marx's method and originality one should refer to P. Sorokin's *Contemporary Sociological Theories*. The discussion of the situation in the United States is too brief and should be supplemented by *The Socialism of Our Times*, edited by Laidler and Thomas. (Vanguard Press) Guild Socialism and Syndicalism receive very brief treatment but Laidler helps there.

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1. See Bibliography at end.

2. It is to be regretted that the name of the author of this selection does not appear in the book. If the name of the original writer of each selection appeared in the "Contents" it would be helpful and truer to the real nature of the book.

The longest section is devoted to Russian Communism to which the author has given a sympathetic hearing since its inception in Russia. The sociological interpretation of the Russian revolution is an article written in 1922. This paper by the author does not give sufficient consideration to developments in Russia just previous to 1917. For instance, educational figures are based on four per cent of the entire population in school in 1912 (p. 225) whereas G. Vernadsky in his *Lenin, Red Dictator* puts it at twenty-five per cent of the children of school age about 1900 and three-fifths of them at the beginning of the Second Revolution in 1917. (pp. 5, 99) In evaluating the results this means that not all the apparent gain is to be credited to the Soviet regime. The statement of new principles that Lenin added to Marxism, contributed by Stalin, is very good but the contrast is more sharply pointed out by Max Eastman in his *Marx, Lenin and the Science of Revolution.* The consideration of the foreign relations of the Soviets is limited to that with the United States. The best general study is that by Louis Fischer but a brief summary, with special reference to China, will be published in the July number of the *Bulletin of International Relations* which is edited by some of the Chinese faculty of the University of Nanking. This article gives a better description of the Russian part in the Nationalist Revolution of 1926 and 1927 than does G. Sokolsky in his book, *The Tinder Box of Asia.* Recent developments in Russia can best be followed in *Current History.* The Fabian Research Committee's *Twelve Studies of Soviet Russia* and *The New Russia,* edited by Jerome Davis, give valuable first hand material through the summer of 1932. The religious question can best be supplemented by the reading of Hecker, Eddy, Klepinin, Niebuhr, Murry, Wood, and the *Student World,* No. 4, 1931.

Although it is handled objectively, one would judge that the author has less sympathy with Fascism than with the other movements. The readings, mainly from Fascist writers themselves, give the movement more of a political complexion than is given by E. F. Brown in the July (1933) *Current History* where he makes its distinguishing factor its economic program of rehabilitation of the middle class by economic planning within a self-sufficing State by saving the best of capitalism. The general theory of Fascism is more fully developed in books by Schneider and Villari. For a comparison with the economic theory of Communism a good discussion will be found in Counts, Villari, Rorty and Baker; *Bolshevism, Fascism and Capitalism.* The "Facts" given by Mussolini have since been more fully described in other books. The German Nazi movement was not considered important enough to be included in 1930. If it consolidates its dictatorship, Davis's assumption that dictatorships are the result of illiteracy will be weakened (p.250). The analysis of the Italian dictatorship by G. Salvemini is very illuminating.

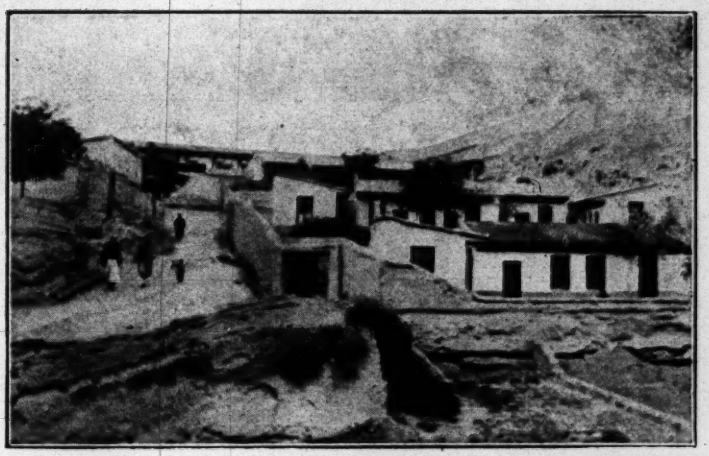
The discussion of the Coöperative Movement is more localized to the United States than any other, and much of it is taken from J. P. Warbasse *What is Coöperation?* While there is no considera-

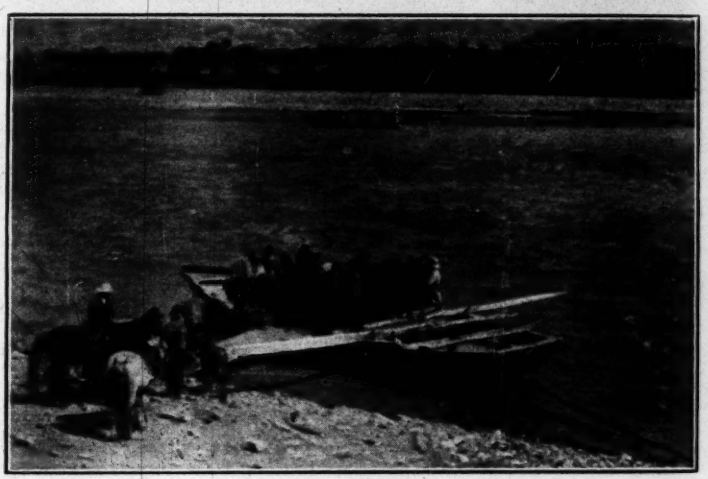
tion of the wider reaches of coöperative theory as given in the same author's *Coöperative Democracy*. For China one would wish for some description of the operation of producers coöperatives and the Raiffeisen country banks and the Schulze-Delitzsch city banks. The best brief description the reviewer has found available is that by C. R. Fay in his *Coöperation at Home and Abroad* which is rather old. (1908). The main impression given by Davis's discussion is that the Coöperative principle can be applied in almost any enterprise from farming to health and education. And the Chinese students who studied the book with the reviewer (University of Nanking) felt that this movement gave them the best means of immediate practical carry over into their own society. Davis devotes only one short paragraph to criticism of the movement which can be supplemented by Laidler's book.

The British Labor Movement is given very sympathetic consideration by selections from such representative writers as Tawney, Cole, the Webbs, and from the two famous platforms, "Labor and the New Social Order" of war time and the Labor Party Platform of 1929. In this latter connection the author gives the student the least help and the delineation of the differences between the two programs is not easy for a beginner especially since the programs are platforms rather than scientific treatises! The General Strike is discussed without any background of the use of the general strike in other parts of the world which deficiency can now be made up by the article in the *Encyclopedia of Social Sciences*. The high point of the discussion of the significance for the United States is in the article by Paul H. Douglas, *"Why we Need a Labor Party in America."* Any comparison of the struggles of the British Labor Party for the freedom of labor in England with the present labor legislation in China reveals how far the worker in China has yet to go.

The Peace Movement is discussed as a comparison of three fundamental methods for attaining peace: the League of Nations, international arbitration and the World Court, and the Outlawry of War by the Peace Pact. Recent developments of public opinion and the British Draft submitted to the Disarmament Conference testify to the validity of the distinction between the League and the Pact but amendments have been proposed to the Covenant to make the League include the fundamental idea of the Peace Pact. Since the World Court is operating in close connection with the League, the present tendency is for all three methods to become a part of the League. The discussion of the League is largely confined to an outline of its activities without any analysis of its methods; this has since been done by Rappard and Myers and by Hudson in the two "Verdicts" of the Leage. A brief against the League is given but only a "parable" in support of it! Edwin Borchard's article on arbitration and the analysis of the *Peace Pact* make these sections much stronger but for the World Court reference should also be made to M. O. Hudson, *The World Court, 1921-1931.*

These later books on the topics considered in Davis's book are given for the help of future readers of the work but *Contemporary*



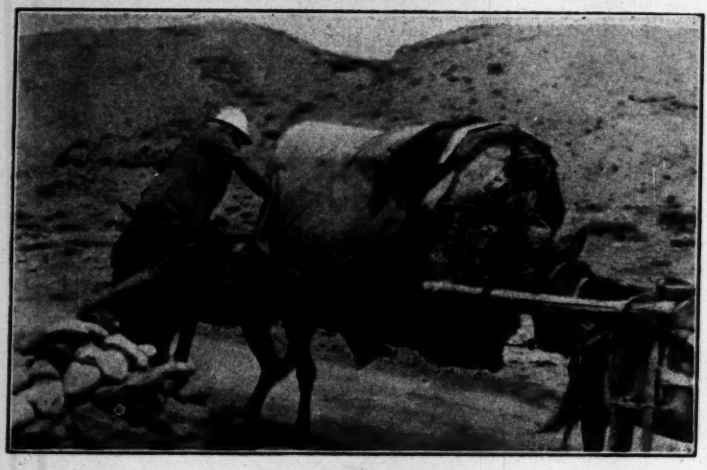


VIEWS FROM DR. S. M. ZWEMER'S TRIP.

Top:—Moslem women's section, Borden Memorial Hospital, Lanchow, Kansu.

Middle:—Two Tibetan pilgrims and Mr. L. A. Street at top of La Tsa Pass, Tsinghai, 3,000 feet above Yellow River.

Bottom:—Crossing Yellow Tiver, Hsunhwa, Tsinghai. Boatmen are Salar Moslems.



Dr. S. M. Zwemer on His Travels

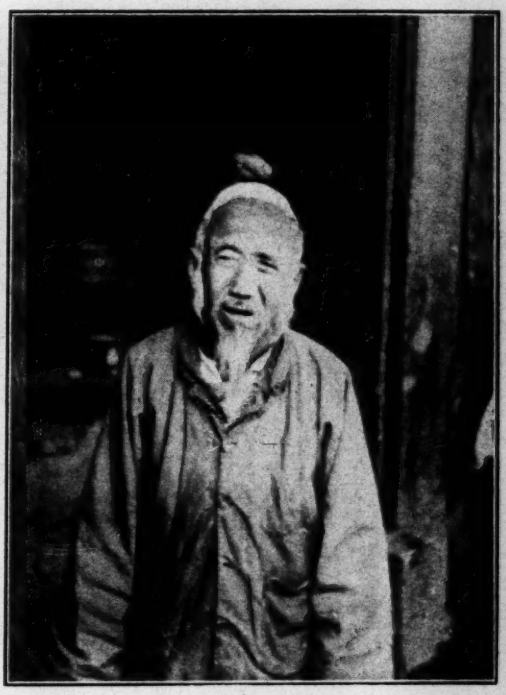
Top:—Dr. Zwemer reciting from Arabic Koran to friendly Moslems at a Moslem inn. Rev. G. K. Harris interpreting. Tsinghai Province.

Middle:—Dr. Zwemer examining Arabic characters on small girl's wooden slate.

Bottom:—Dr. Zwemer boarding a "Shantsz."

I.

II.



III.

AMONG CHINESE MOSLEMS

I. Dr. S. M. Zwemer and Ma Wen-Liang, Principal of Forward Movement School, in front of Mosque at Sining, Tsinghai.

II. Dr. S. M. Zwemer and Moslem Ahung of New Sect at Lanchow.

III. A Moslem Ahung who studies and teaches Mysticism. He calls the "Sermon on the Mount" "Jesus' manner of life."

MOSLEM MOSQUES.

Top:—Mosque, Ke Tsz Kung, Tsinghai. Here was the first settlement of the Salars who came from Samarkand.

Middle:—Mosque, Tsa Pa, Tsinghai.

Bottom:—Largest Mosque in Sining, Tsinghai. Head Ahung appoints Ahungs of new Sect to all parts of Tsinghai. Eighty Ahungs in training.

Social Movements contains the gist of what is involved in each movement and is the best compendium yet produced. It merits reading by every missionary and by every Chinese leader, Christian or non-Christian.

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My Christian Experience

CHIANG CHIH CHIANG

A Translation.

(Continued from page 591, *Chinese Recorder*, September, 1933.)

JESUS said "Every scribe who has become a disciple of the Realm of Heaven is like a householder who produces what is new and what is old from his stories". (Math. xiii, 52) The meaning of this is that education should be fully stressed. He further said, "I am come not to destroy the law and the prophets, but to fulfil." This, even more, teaches that there is no conflict between the old and the new, but that the new should contain the old.

Before Paul became a Christian he had great learning which proved very useful to him in his preaching. He constantly used examples from ancient history to prove his teachings for his own times and this made his preaching both unusually powerful and effective. It is evident, therefore, that one must study very hard if they expect to propagate their beliefs.

I often think how Moses, Isaiah, Daniel and Lao-tse, Chuang-tse, Confucius, Mencius and other famous scholars of our country deserved to be called sages and prophets. I attribute it all to the fact that they studied hard. So we Christians must also study hard if we wish the gospel to spread throughout all human society, for greater knowledge will make our preaching both easier and more pleasant.

Because our ancient sages studied much, they came to know the Will of God; but we Christians must study much, because we already know the Will of God. The latter obtain knowledge from knowing truth, and the former, truth from knowledge and so they arrive at the same end by different routes. If you have scholarship, you can make Christ's teachings more clear to others and, in various ways, bear a better witness for Him. It was because Moses had much learning, that God called him to a great task; and it was also so with Paul. Though their circumstances and environment were different, they received the same call from God.

After my acceptance of the saving grace of Jesus, my desire for more knowledge became intensified. I was not conscious of the fact of my added years or the limitations of my mind, I only knew that the more I studied, the better I could preach the gospel and help the world.

From this time on, my interest in books deepened and my respect for the sages increased and there was no more prejudice against Christianity left in my heart. I realized that Jesus Christ is the sum-total of the divine revelation. He is all-inclusive, the meeting place of countless streams and there is no good thing that does not come from Him.

Our Saviour said, "In the beginning God created a man and a woman". (Mark X, 6); and Paul said, "A man must be the husband of one woman" (1 Tim. iii, 2). These words are the standard for the family for all time.

Unfortunately for me, I had not known this before my conversion and, because I had no child, I had taken a concubine. After my conversion, this became a matter of much regret to me and I often hated myself for that one slip. One day when my army was stationed at Ling Tung, I got word that there was trouble in my home. So my heart became more disturbed and I determed to find out the Lord's will in this matter. I prayed earnestly for guidance and finally felt that I received this answer:—"As you did this in ignorance of my words, you ought not to put away your concubine, for it is written in the Bible that 'without cause a man should not divorce his wife, nor should he sacrifice other people's chastity and reputation even to put himself in good standing.' "

So I obeyed what I believed to be God's will and made a final decision that henceforth I should have to be like the old Testament men, Abraham, and others. But this experience taught me that monogamy is a great principle of human relationships. It cannot be changed with time nor can it be ignored. This also showed me, that Christian principles are uplifting and divine, far above the teachings of the sages.

According to the old Testament, polygamy started with Lamech (Gen. iv, 19) and after him came endless trouble. How saintly Abraham was! Yet when Hagar became pregnant his home immediately lost its peace. Although Jacob was so virtuous his children became jealous of Joseph, and wanted to put him to death,

because he was born of a different mother! How wise and good David was! Yet, when he became enamoured of a woman, he used deceitful methods to snatch her from her husband. Later his son Absalom rebelled against him and this caused not only the disruption of the family, but also brought calamity to the whole nation. All these troubles were really caused by polygamy and lust!

Everyone knows that there is polygamy in China. So far as I know this system originated with the Emperor Yao who gave his two daughters in marriage to Shun. Afterwards, in the Chow Dynasty, Experor Wen had ever so many children in his peaceful harem. This indicates that he had many concubines. Since that time, this has become an established custom and troubles in the family have multiplied, and through the family the whole of society and the country have been affected.

In the time of Ch'un Ch'iu, Shen Sheng and Chi Shou killed each other because they were children of different mothers and for the same reason Shang Chen and Wu Teng made much trouble in their father's kingdom. Instance after instance of such cases can be found in our history but still the people remain blind. The evil results of this custom have spread through all grades of society, but the rich, of course, fall more easily into this fiery pit.

Jesus maintained absolutely that a man should have only one wife. He said, "A husband and wife are no more twain but one flesh. What, therefore, God has joined together, let no man put asunder." He also said, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." So a man is not allowed to have a lustful heart after other women, much less to have two wives. And we see that Paul made it a rule for the church that a Bishop must be the husband of only one wife. This shows us, too, that the rules of the Church are very strict and sacred.

Turning to our own Chinese teachings, we find much the same idea. For instance in the "Book of Changes" it is said, "A chaste husband has one wife." Lao Tse also says, "Heaven becoming one is purified" and "Earth becoming one is pacified". It would seem that the sages of all times, have recognized the doctrine of the "Chastity of Oneness" as the fundamental problem of morality.

The expositors of our classics have said, "Heaven and earth are husband and wife on a big scale, and husband and wife are heaven and earth in miniature". So you see husband and wife are the very centre of society and they should therefore strictly obey the law of, "A Chaste husband has one wife." In ancient times in China, there was no law against taking a concubine, but in the "Book of Changes" we have the warning that, "When two women live under one roof their intentions cross each other". In other words, those who take two wives will not have a happy home!

In times past, lustful men took concubines and it was wrong. Now we have modern girls, who under the pretence of free love,

become quite promiscuous, and this is much worse. There are evils in every age. It is just like drunkards walking along the streets, If they do not stumble to the left, they will stumble to the right. They are on a tangent and so do not preserve the doctrine of the mean.

Just consider for a moment. In times past we had moral codes to restrain us and still there were men who lusted and girls who went astray. Now on all sides there is a general laxity which is being mistaken for emancipation. The dangers ahead simply do not bear thinking about. But the doctrine of chastity, sponsored by our sages, and the Christian principle of monogamy, are the very foundations of society and must go down through the ages unchanged. Jesus has given us the perfect example for he Himself never married. How pure and noble he was! One cannot but worship Him!

In 1922 in the battle of Cheng Chow (Honan), I was in charge of the region west of the Lunghai railway. My army was only one-tenth the size of the enemy and it seemed impossible for me to hold my own. On June the fifth at ten a.m. both the right and left wings of my army were repulsed. Quite a number of my soldiers retreated and no re-inforcements came. The situation was very critical. Realizing my danger, I prayed to the Lord, saying. "I have come here with General Feng for the purpose of saving the people from their oppressions, by driving out their cruel rulers. I want to bring blessings to every law-abiding citizen. Now if our enemy, the Chow brothers, win this battle, what will be the end for these poor people in Honan?" My prayer was unusually sad and earnest and when it was ended guidance came. It was in this form. "Fight the enemy courageously for they cannot harm you." At that time the enemy were shelling us and were only three hundred meters away. They pursued us closely and my officers and men retreated, covered with blood. Even the members of the red cross fled and no one took care of the wounded. My heart agonized and lost all hope of getting back alive, for the enemy were already very near. My bodyguard were all frightened and urged me to avoid so crushing an attack and to await re-inforcements. Some of them even held my arms, forcing me to retreat towards the west.

Right then and there I made my supreme decision and decided to obey the voice of God and make no compromise. If it were necessary to give my life for my country, it would only be doing my duty. For if now I were to die I would only go to Heaven and meet my Lord and that I should count a great joy. What was there to worry about in this?

At that time we were at Er Li Hill, south east of Chengchow. I lifted my arms and cried out commanding my bodyguard to march forward into the firing line. I had only one hundred soldiers and four machine guns, so I spread them along very thinly in a new trench. The on-rushing soldiers of our enemy were really unusually savage. They had captured the village of the Wei family, which was quite close to our trench. I did my best to encourage my-

soldiers and at the same time studied the position of the enemy. When the enemy saw our brave resistance, they became doubtful about our real strength and so faltered in their advance. I prayed hard at that time, relying entirely upon God's strength. Just then I ordered my men to rush forward, leading them myself with a mad rush. Our enemy, believing that we had been re-inforced, made hasty retreat of about two and a half miles. In this way our very dangerous position became one of comparative safety.

The most wonderful thing about it all was, that not one of the soldiers that accompanied me received a single wound. Could this have been possible through merely human power? I saw in it the truth of the statement of one of our sages, Chieh Chih T'ui, "I dare not claim the merit of Heaven for my own." And Tseng Kuo Fan also remarked that, "In battles, ancient and modern, every success is from Heaven and every defeat of man." Now viewing it from the Christian standpoint, we see that our faith in God really is very efficacious.

Some time afterwards, when I was at Kaifeng, Honan, I felt still more deeply that God was exceedingly good to me. I admired the spirit of St. Paul, who regarded all material things merely as dung. So on the grounds that I wanted to devote myself to prayer and preaching, I several times tendered my resignation to General Feng. But the General encouraged me by saying, "If you remain in office, you will get better results from your preaching. You may be able to lead all your officers and men to Christ. Will this not also be working for the Lord?"

In 1923, when General Feng left Kaifeng to take up his post at Peking, I was ordered to take charge of the 7th Battalion at Tung-chow, near Peking. It was then that, by the grace of God, I began to study the Bible and to pray with great zeal. I pressed forward finding that there was nothing which one desired very earnestly that could not be done.

Every Sunday, when opportunity afforded, I gladly shared with Christians and non-Christians, the blessings that I had received from God through the grace of our Lord. I did this in order to strengthen the faith of the Christians and to lead the others to follow Christ. My courage, and desire to make people accept our Lord's saving grace, was the result of the constant urging of the Holy Spirit. So I maintained my enthusiasm, continuing day and night, to work hard under the guidance of the Holy Spirit.

The Lord also led me to commence work amongst the prisoners in the Peking Penitentiary. I frequently bore witness before the prisoners. Through the grace of our Lord, many were deeply moved and wept, repenting of their sins then and there. Some of these instances have been reported in the Peiping newspapers. Frequently, after their release, some of them called on me at Tung-chow, and told me how they were converted, as well as thanking me for having preached to them. Their repentance pleased me and I thanked God unceasingly and gave Him the glory.

In that same year the Yung Ting river flooded and many villages were under water and the crops drowned out. The town of Tung-hsien was near the Peh river and the magistrate came to tell me that he thought the town was in danger and to ask for my assistance. He only asked for five hundred of my men, but I received guidance from God to send him more. So I sent the whole battalion to build the dykes on both sides of the river. Day and night I directed them in person and all the officers and men became very tired.

Unfortunately one night at midnight, thick clouds gathered and there was a great down-pour, causing the river to rise still higher. The river-bed was several feet higher than the land, and so if at any point the water ran over the dyke, all our work would be of no avail and even a hundred thousand men could not stop the flow. My anxiety was intense. The only thing I could do was to pray agonizingly and unceasingly. Next morning we had a prayer meeting and every officer was present. They all wept throughout the whole time. When our prayers were over, the rain gradually ceased and the water began to go down. It was only by a hair's breadth that the dykes were saved and the eight hundred villages preserved. Had the rain continued, not only would our work have been in vain, but countless lives would also have been lost. All who were present at that prayer meeting were moved deeply and I, myself, specially thanked God for His mercy. In this year I made great progress in my spiritual life.

When I read in Genesis that God, with the same kind of love, created both animals and men and decreed that each should have their portion of food and drink, I was unconsciously greatly influenced and it hurt me to think of killing animals for food. Other things that influenced me in this matter were Paul's teaching in Romans viii, 19-20 and the fact that Daniel was a vegetarian. I had great respect for all the Old Testament prophets but more especially for Daniel for his vegetarian views. So I decided to imitate Daniel.

(To be continued)

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In Remembrance

HARRY CARMICHAEL JETT.

THE news of the death of the Rev. H. C. Jett came as a stunning blow to his fellow missionaries, most of whom had not heard that he was ill. He and Mrs. Jett came in from their station at Yungchun, Fukien, to attend a conference in Amoy. Almost immediately on arrival, fever developed, which proved to be due to an attack of measles. After some days bronchial pneumonia set in and on Tuesday morning, July 25, 1933, Mr. Jett went home to heaven.

Harry C. Jett was born October 13, 1890, at Wayne, Nebraska, U.S.A. He was graduated from Baker University, Baldwin, Kansas, in 1917, and from Garrett Biblical Institute in 1920. On August 26, 1919, he married Wenona Wilson, also a graduate of Baker University. They reached China as missionaries of the Methodist Episcopal Church in November, 1920, and were stationed at Yungchun, Fukien. There for almost thirteen years they lived a difficult and often a dangerous life. During most of those years bandits were everywhere, but in their very frequent travels Mr. and Mrs. Jett were never molested. For many weeks at a time they traveled together among the villages in the mountain fastnesses of South Fukien, encouraging and building up the Church, and preaching wherever they went, for they had both acquired great facility in the use of the langauge.

In the autumn of 1930 the Methodist Episcopal Church decided to withdraw all its missionaries from the South Fukien Conference, because of lack of funds, but arrangements were made by which Mr. and Mrs. Jett might be taken over by the English Presbyterian Mission which also has work in Yungchun. This transfer was accomplished January 1, 1933, so that when Mr. Jett died he had been at work scarcely seven months under the new conditions.

It is possible to say of Mr. Jett, without the slightest reservation, that he was a very able and devoted missionary, at no time counting his life dear unto himself.

He was always an eager student, having the latest books on hand that he might keep abreast of the times. His mind was always alert and eager and above all he took time for the cultivation of his spiritual life.

For the past two years Mr. and Mrs. Jett have been the only missionaries left in Yungchun, so he will be greatly missed. Inside of two days after Mr. Jett's death a cable had come from the English Presbyterian office in London asking Mrs. Jett to remain at Yungchun and help carry on the work to which she and her husband have been so devoted for the past thirteen years. Mrs. Jett has decided to remain on the field.

Mr. Jett is survived by his widow, his parents and one brother.

JOHN GOWDY.

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Our Book Table

WORLD SOCIAL ECONOMIC PLANNING. *The Necessity for Planned Adjustment of Productive Capacity and Standards of Living*, M. L. Fleddérus, Editor, 2 Vols., International Industrial Relations Institute, The Hague, Holland, 1932, pp. lxiii + 585; 587-935.

This is a two-volume report of the material contributed to the World Social Economic Congress held at Amsterdam, Holland, in August 1931. This Congress

was sponsored by the International Industrial Relations Institute with headquarters at The Hague. Delegates were in attendance from 23 nations and included economists, industrial engineers, representatives of labor, government officials, and many others interested in and concerned with social economic planning, scientific management, unemployment, and allied topics. Principal papers and discussions are reported in English, French, and German, this tri-lingual arrangement making necessary one large volume and a sizeable addendum for the inclusion of material which in one language only would occupy but one ordinary book.

The Congress was chiefly concerned with the disjointed economic life of the world especially as concerns "overproduction" or "underconsumption" — the relationship between productive capacity and the standard of living. The paradoxes to be found at present in many industrialized countries were dwelt upon, such as the increased productive capacity resulting in "surplus" of goods, and at the same time an inability to consume due to unemployment and low purchasing power.

There were eighteen prepared major addresses and eighty separate contributions to the discussions by sixty individuals. The Congress was not an official gathering, but the Industrial Relations Institute invited "to participate in this Congress not only its own members, but likewise all who, either from study or experience, have a contribution to make, or who seek to share in a growing awareness of the unity of economic life. It offers its platform to leaders of business and labor, economists, management engineers, and representatives of governmental activities to seek for a sound basis of cooperative, constructive effort toward a planned development of productive capacity and standard of living."

The speakers forcibly portrayed the need of a planned world, but revealed obstacles to world planning such as: the policy of non-intercourse with Russia; burden of war debts and reparations; the uncertainty of international relations; revolutionary activity and unstable governments in several countries; growth of economic nationalism; customs barriers; obstacles to free migration; and excessive and false national patriotism. Representatives from Soviet Russia pointed out the great contradiction between the growing socialization of the process of production and the private form of appropriation of its results, and they cited their own country as having no general economic crisis such as other nations were suffering. The principles of scientific management in industry were carefully examined in the hope that by an extension of these methods of rational control to world economy a more orderly society might result. "The technique of collective stabilization must be constructed out of that technique which private industry has already developed and proved."

China was not represented in person by any of her nationals, but in a previously published data volume, "International Unemployment," a report on China was included written by L.K.T'ao and S. H. Lin of the Social Research Institute of Peiping. Calling attention to this report, Prof. J. B. Tayler of Yenching University urged that China be given not merely machinery and capital but also social engineers to enable her to apply western technique and scientific management in ways that will fit into her social life with the least disturbance to her social institutions. He pointed out that Dr. Sun Yat-sen had been concerned over some of the same problems with which the Congress was wrestling; that the increase of productive capacity in the West had not been for the common people accompanied by a corresponding increase in the standard of living, and that Dr. Sun wanted to insure that the increase of China's productive capacity should have as its object the raising of standards for the people generally. Prof. Tayler presented his thesis that scientific planning be instituted in China as far as possible by keeping the small scale industrial unit, thus avoiding many of the dangers of large-scale concentrations with their disruptions of the ordinary social life of the people.

The speakers at the Congress were not unanimous at all points. All were agreed, however, that we are facing a distressing world paradox—unemployment in the midst of economic progress and that there are social, ethical, and economic obligations to find a way out. Differences of viewpoint centered in the need for a larger measure of control and its practicability to bring about a more balanced production in relation to consumption. Still more divergent were views in regard to the scope of such control. *National planning* was more clearly envisaged than *world planning* which "hovered like a will-o'-the-wisp before the Congress, eluding concrete expression." Although it was agreed that the economic life of every nation is affected by influences outside its borders, and that international economic cooperation is urgently needed, the Congress did not demonstrate that a world plan for consumption and production could at present be established. It did suggest certain lines along which research might profitably be conducted.

Like any other great movement of social advance, world social economic planning will not be achieved as a result of one or two conferences. The value of such a meeting is that it provides for a canvas of ideas, a revelation of the possibilities and difficulties, a stimulus to research and experiment, and the focusing of public attention upon the issues involved. This work is an indispensable addition to the shelves of those who wish to keep abreast of this movement which is slowly gaining momentum; the application of human intelligence to the creation of a more rational and orderly world social and economic life. It should be a challenge to westerners in China to consider how this nation can come into a world economy and still at the same time avoid some of the chaos in which much of the western world finds itself. The book adds weight to the Christian proposition that we are all members one of another.

H. D. LAMSON

FACING LABOR ISSUES IN CHINA. *Lowe Chuan-Hwa. China Institute of Pacific Relations, 123 Boulevard de Montigny, Shanghai.* Silver $2.50.

This book of 210 pages does excellently three things. First, it gives a most discriminating list of recent writings and studies on labor problems. Second, it brings information on these problems up to date, as for instance that on the sequel and outcome of the Seamens' Strike at Hongkong. Third, it impresses one with the author's fearless facing of actual conditions in labor circles in particular and political circles in general. Of China's "superfluous troops" estimated to be 2,599,200 it is stated that they are "twelve times greater than what is actually necessary to preserve peace and order in the country." (page 165) Again in the discussion of Communism we read, (page 166) "Twenty years of domestic warfare, the break-up of the agricultural system, the deplorable working conditions in the cities, the recurrence of natural calamities and famines, the persistent propagation of radicalism among the masses and the growth of a ruling class of militarists, politicians and foreign-educated adventurers who, in the heat of fighting, always appear solicitous of the people's interests but when in power have nothing but their own pockets in view—these are constant sources of fuel to the flame of social revolt in China." Thus one outstanding note in this volume is frank and fearless criticism of conditions in China.

To muse over the platoons of data in this volume is to realize the appalling magnitude of China's labor problem. Though statistially undefinable underemployment or unemployment in China dwarfs that anywhere else. China's workers, always economically desperate, have found their living standards, during the last few years, greatly reduced. Many beginnings of efforts in legislation there are to improve these conditions. But these are nowhere adequate and seldom applied effectively. Labor aspirations to improve itself through unions and other organizations there are also. But these, while growing slowly, are wofully weak in labor leadership, short in sympathy on the part of those using labor and lacking in any definite philosophy. Yet one

may be grateful for the experimentation going on. The participation of Christians in this is mentioned with appreciation.

Mr. Lowe sees very plainly the tremendous gaps between the needs of labor and the plans, organization, legislation and instructed public opinion essential to meeting them. As a result nearly every chapter ends with a "should" indicating something that employers, government or the public in general needs to do with regards to labor. As for instance, "There should be an immediate movement to promote the application of birth control methods in China" as indispensable to any lasting stabilization of the prosperity of the country. "China's superfluous troops should be disbanded and given productive forms of employment." "The labor movement in China should discover and formulate a philosophy of its own." That such shoulds are excellent and imperative none but callous profit-seekers will deny. But they seem to be ultimate solutions whereas what is needed are suggested transitional steps towards them. Mr. Lowe does not consider much these intermediate steps. His remedial measures are outside the realm of immediate realization. One gets the impression from reading this book, therefore, that it is not as practically constructive as it might be. Working out the intermediate steps is where constructive thinking is needed. Perhaps Mr. Lowe is, however, more concerned with setting up goals than outlining the immediate steps necessary to attain them. Both are essential to real progress in this complicated field of human welfare.

In his treatment of the problem of the enforcement of labor legislation Mr. Lowe does not seem to be altogether logical. We refer in particular to his reference to the efforts of the Shanghai Municipal Council to find a constitutional and workable solution to the question of application of the Chinese Government Factory Act. He feels that the main problem in this connection is one of jurisdiction rather than one of application. He then claims that only the Chinese Government and local agencies have the power and ability to apply it. He seems to assume, too, that the Chinese authorities already have the "intimate understanding of the needs and conditions of the Chinese working class" essential to effective enforcement of these laws. On the contrary, this intimate understanding has yet to be won by all concerned through experimental experience. We regret that the problem of jurisdiction is mixed up with of application. But we wonder whether there is not in this case also an opportunity for experimentation and transitional steps towards the desired centralization of authority in this field which could furnish a basis of cooperation not sufficiently emphasized in this book. Mr. Lowe urges reliance on this centralized authority in the field of industrial legislation and later admits that China has not yet developed special government organs for the administration of such legislation, nor does there exist any centralized authority to see that the Factory Act will be uniformly applied in the entire country. Furthermore, he quotes an authority to the effect that an immediate application of all its provisions does not seem practicable and states that the opinions of both employers and laborers is not united thereon. In such a case the S.M.C. has to choose between letting labor suffer from unchanged conditions until these ideal administrative agencies are set up and far-reaching problems of extraterritoriality solved, or trying to do what it can with such authority as it already has. The situation is not politically ideal. But something is being attempted anyhow to apply the underlying principles of some parts of the Chinese Factory Law in these Settlements where authority is still a mooted question. To show appreciation of that fact would do no harm. The problem is in fact, more one of agencies of application than of jurisdiction. That is true of both China in general and the Settlements in particular. Attention might well be given, as is suggested, to the formation of a technical commission, representative of the three administrative areas of Shanghai, instructed to work out the best course of applying this factory law in this tri-partite cosmopolitan center.

These gaps in immediate constructiveness and logic notwithstanding Mr. Lowe's book will fill a most useful niche in the growing bookshelf of careful work on China's economic problems. Missionaries should read it to gain understanding of the massive economic issues among which they live, move and

work and which, to some extent, influence them and which they should influence. Mr. Lowe faces the facts of labor even though he does not attempt to fill all the gaps between them and the actual conditions most of us desire. F. R.

CHRISTIANITY AND THE CRISIS. *Edited by Dr. Percy Dearmer, Canon of Westminster. Victor Gollanz Ltd., 14 Henrietta Street, Covent Garden, London.* 5/– net.

This volume is full of astute and penetrating insights into the present needs of humanity as seen through British eyes and situations. Thirty-three contributors, more than half of whom are ministers and well-known church dignitaries and the remainder administrators of social agencies and educators, fearlessly analyze the present chaotic situation in the light of Christian standards. Every aspect of the social disorder is treated. There is some overlapping but no mere repetition. The mental confusion and lack of social will seen in confronting this disorder are subjected to the scalpel of criticism. The question each contributor seeks to answer is, What has Christianity to do with finding a way through this chaos that will put personality-values uppermost in all phases of life?

The achievements of Christians and Christian influence are not overlooked but the moral weakness of the Church is frankly admitted. One contributor avers, "one really formidable argument against the truth of the Christian religion is the record of the Christian Church." Another states, "The fundamental weakness of the Church is its lack of moral courage and realism." Such admissions should lessen the ardor of Christians in throwing stones at others. They also show that reconstruction of the purpose and spirit of the Church is essential before it can play its part in helping to bring a new order out of the increasing debris of the old.

It is charged that the "leading ideas of the chief branches of science are at present inconsistent with each other" and that "the intellectual confusion of the present generation is reflected in the current philosophies rather than resolved by them." One feels, too, that Christian convictions, as exemplified even in these contributions, differ as to just what Christianity should do in this crisis. That adds to the difficulty of aligning the Christian forces in a concerted move against the social, industrial and international evils so strenuously flailed in these contributions.

Summarizing the utterances in this volume what is, in the main, the task envisaged for Christians therein? First the Church must lift a prophetic voice against these social evils. The Christian conscience must openly protest. Christians must question the aim and purpose of economic and industrial organization. "A re-baptised Church" (must) preach "its message with fearlessness and a real understanding of social and economic questions." Such prophetic condemnation is not safe. It would, of course, bring the Church into conflict with the forces of evil. But that would help reinvigorate its moral courage.

The Church must go further than this. "Nothing is more futile," it is asserted, "than the assertion that all modern difficulties would solve themselves if only men would become Christians." Christians must give full expression to their principles. Religion must return to the task of social interpretation. Christians must think out their own solutions on moral questions. There must be "a Christian judgement not merely on the actions of men within the social structure, but upon the validity of that social structure itself." A Christian sociology and social philosophy for an industrial civilization must be worked out. Since "no society based upon Christian principles has ever been tried," Christians must help create the working concept with which such a trial can be made. This means that Christian prophets must be constructive in thinking out a Christian social order as well as fearlessly denunciatory of the evils in the one so obviously un-Christian.

But the Church has still more to do. It must not only put human values in the forefront of thought and attention. It should undertake social reconstruction. The Christian sociology referred to "will have to be something much deeper than a religious dynamic for individual reformation." The social function of religion is social redemption. Christians must have "an effective part in re-ordering the life of our times." They must work to "change industry from being a means of wealth to the few, to a means of life for all."

By way of practical general and personal measures on the part of Christians we note the following. The money power must be curbed. One suggests a National Investment Board with power to decide as to new capital issues. They must stand for the Just Price Research along these lines is urged. "A pint of Christian moral research would be worth many gallons of exhortation." Each Christian must refuse, also, to profit by the present bad social order.

The above elements of a possible Christian social program are taken from different contributors. The terms "Church" and "Christianity" are evidently used interchangably. Whether all would agree on such a program the book does not disclose. In the main the contributions are phrased in terms of a prophetic attack on the situation and less in terms of positive reconstructive effort. It has to do more with the Christian message against the old order than measures for setting up a new one. It is assumed, however, that the Church should outline and espouse a new order. But how far Christians collectively should or could move to set up such an order is not dealt with much. Neither is much said about the organizing problem of aligning the Christians behind such a program. The drastic and daring thinking which characterizes this book suggests, however, that we are in the preliminary stage of solving such a problem. In any event though this book does not show complete unity of thinking among Christians on these social issues it does prove that they are digging adventurously into them and trying to define their duty and responsibility therein.

F. R.

NATIONALISM; MAN'S OTHER RELIGION. *E. Shillito. Student Christian Movement, 32 Russell Square, London, W.C.I.* 2/6.

This timely book by the English correspondent of the Christian Century has already gained high praise. It is not a long, scholarly treatise on this important subject, but an attempt to bring before public-spirited citizens the salient points and attitudes of a world-wide movement which looms perilously before us. Everyone knows that Germany, Italy, Poland, Turkey and Japan are nations that are to-day simply aflame with nationalism. But we in China also realise that the appeal of nationalism has been preached, and is being fervently expounded, to the masses in the populous cities, to laborers, students, merchants, farmers, soldiers, etc. The Christian attitude towards nationalism is a problem that will concern us for a longer time than the Christian attitude to war.

Mr. Shillito deals with China, India, Machiavelli, Augustine, Marx, the two Tilaks, Sun Yat Sen, yet his historical treatment is brief but clear. It is his conclusions and prophecies that are thought-provoking. Here are two quotations to indicate his trend:—

> "The Church is no longer able, if it wished, to exercise compulsion. It cannot monopolise the office of teaching, and if it is wise it will take no partial view of education, as though it were limited to the province of sacred teaching, and had no interest in the wide fields of knowledge into which the child is led. The separation of sacred and secular interests is nowhere so dangerous as it is in the province of education.
>
> "There is no need to separate the religious tradition from the other traditions of the nation. The men who were ministering representatives of the sacred and holy life of the nation were not of another strain. They

were men of like passion with the rest; they had in their blood all the memories of the race; and their story is part of the expression of that race on the field of history.....

"But if these principles are observed there will be an end of the exclusive nationalism which cannot think except in antitheses. The youth of a nation, if it has the right values in education, will not think it necessary to hate other countries, or, an even more serious fault, to despise them in order to show its loyalty to its own.

"Much more could be done than is done to declare the revolutionary doctrine of the New Testament. The Church has shown a much greater timidity than it should have done. It has anticipated too readily the objections of the statesmen. It has stepped down to the level of the political arena, and has thought to win the approval of the practical man by assenting to what is believed to be his hesitation, whereas if the Church only knew it, many statesmen and practical men would welcome any witness which would offer a way of deliverance from the fatal entanglements in which they are bound."

It is better to read this book than to read twenty magazine articles on the same subject. Christian teachers in China especially should welcome the appearance of this helpful book. J. S. B.

A LOGIC FOR LIVING. *Roderick Scott.* F.C.U. Bookstore, publishers, $3.50. Mexican.

This title belongs to a compact little book in red covers, less than half an inch thick and not more than five by seven inches in the other dimensions. It is compressed, crammed, compact and bulging with life. I have been carrying it about now for four months, on foot, in chair, on launches, in churches, in inns, (in bed, if I had the habit), reading, approving, criticising, and always enjoying. Ever, too, with the feeling of having captured something alive, an "infinite riches in a little room," tucked away in my side pocket or stowed in a basket that I like to keep in sight on these bandit-haunted highways.

The author describes himself as an objective idealist. He objects decidedly to the idea of intellectual suicide in the interests of a so-called intuition, to the abdication of reason for impressionism, to any kind of mere mental disturbance in the place of thought and reflection. He believes in a clarifying rational principle, that experience needs interpretation, that ideals are imperatives, and that human progress marches on a sound footing of right thinking, and that right thinking can be tested in a truly scientific sense.

How much of the world's mental energy has been and is being wasted in the pure sloppiness that overcomes thought for want of definitions! To quote: "Confucius said, if names are not correct, *affairs* cannot be carried on to success." And "One of Abraham Lincoln's famous questions was, if you call a cow's tail its leg, how many legs has it?" The author thinks that such ordinary things as names ought to have a definite meaning. One hears the voice of Voltaire, tired out with human folly, "Come, let us agree on our definitions."

Opening this volume at random is a delightful form of self-indulgence. You are subject to choice surprises. Tagore speaks: "Truth," he says," does not consist of facts, but in a harmony of facts." Facts in themselves, pure facts, find hard sledding in these pages. They have to mean something. Again I read, "What is a paradox?" The author says that it is a rhetorical expression for an apparent contradiction. But he lets the grand old man, Laotze, clinch the argument with "the humble and the yielding conquer the strong and the powerful." Reason is justified by "The Testament of Beauty," thus—

> "All things come into Reason's court for judgement;
> Truly inscrutable and dark is the Wisdom of God,
> But no man cometh unto Wisdom but by Reason."

The full drive of thought is through nature to spirit. The logic of life makes straight for the ideal. The chapters on values, ideals, and loyalty, are high and true religious exercises, making for the conception of a moral absolute and a finally objective reality founded in Spirit. St. Joan maintains that her voices are the voice of God. "Ideals do not come out of the void, nor are they innate ideas." Yet they, too, must pass the test of reason. Intellect does not abdicate, even to ideals.

The last section of this book is devoted to the Logic of Discovery. It is alluring and strenuous. The curve of meaning rises to ultimate interests. The student is brought inescapably to the facing of last things. Alas, for romantic youth, it is this or nothingness. The ideal becomes the imperative of life and a decision has to be made. But the compulsion of the imperative, though felt within in its fullest cogency, is still not an adequate dynamic. Here is the extremity of human personality, that it requires a reinforcement from beyond itself. God must be the final outcome of a logic for living. Why not say so?

I recommend this tight little volume to all who are looking for light and understanding in their attack upon the high and difficult art of living. W. S. B.

THE CHURCH AND RURAL RECONSTRUCTION. *Published for the National Christian Council of China by the Christian Literature Society of Shanghai.*

This booklet contains twelve short chapters each of which gives the impression of a delegate to the Tinghsien Rural Institute held in April, 1933. There is also an Introduction by Mr. Samuel H. Leger. All these impressions are suggestive and some are strikingly illuminating. To read is to realize that this Institute meant for those attending a vision of great opportunities as well as insight into a movement. Data about the movement are scattered liberally throughout the booklet. In addition the reader may learn what the ideal of rural reconstruction as developed in this Institute means to the Christian Church as an opportunity and to China as one of the means of meeting its multitudinous problems. We wish that every missionary could connect with the lifting aspirations revealed therein. To peruse is to realize that a new era of Christian service to China has already opened up though no one has yet gone far through this open door and no one yet sees how to travel this new road on an adequate scale. A sense of new adventure pulses through these pages. F. R.

OUR SEAL. *Being the Witness of the China Inland Mission to the Faithfulness of God. Marshall Broomhall, China Inland Mission, Newington Green, London, N. England. Agents; The Religious Tract Society, 4 Bouverie Street, London, E.C.4, England. 2/6.*

When reviewing recently (*Chinese Recorder*, September, 1933) a book on "Foreign Investments in China" which dealt, to some extent with mission "investments," we commented on the fact that neither business nor missionary organizations seemed able to summarize very conclusively their total outlay in China. This volume, however, does precisely the thing that the other volume lacked. It gives in detail the financial and material income and outlay in China of the China Inland Mission. It is, as described in the Introduction, "the plain and simple story of financial and material mercies." While not intended to be either romantic or amazing it succeeds in being both. In regards to its support the China Inland Mission is taken as a *test* of the faithfulness of God. Below are a few of the arresting details in this volume, which is full of the stories of unanticipated and extraordinary gifts, of tremendous struggles due to rise and fall in exchange, anxious moments over the meetings of needs for quarters abroad and in China, and calls for the

coming of new missionaries. It is now twenty-five years since a similar historical statement was issued and seventy years since the new organization, three years later, known as the China Inland Mission, was formed. All this is a sequel and material supplement to the *Jubilee Story of the China Inland Mission* (Reviewed in the *Chinese Recorder*, September, 1915). In 1865 a bank account was opened in the name of the China Inland Mission for £10. That was spiritual audacity! Since then nearly £5,000,000 have been entered on the account books of the same Mission. For its first twenty-three years workers were practically limited to those from Great Britain though it has always been interdenominational. In 1931 there were enrolled 1285 workers, representing many countries, of whom 864 are Members and 421 Associates. The Mission now has 300 central stations and nearly 2,000 out-stations. During these years 130,000 have been baptized. Growth in support, which is always voluntary as the Mission conducts no financial campaigns, is seen in the increase of donations. In January 1869 these were 153; in January 1910, 762; in January 1931, 1204. Nearly three times as much money has been received during the last twenty-three years as during the former forty-five. The growth of homes and headquarters adequate to the developing needs is an interesting story in itself. Up till 1890, when the Mission entered the Hongkew headquarters, various places and schemes were tried. The accreted value of the land on which the headquarters were built and various gifts enabled the Mission to acquire its latest and most commodious plant in Shanghai. To those who do not understand the mazes of exchange in China the carefully worked out chapter dealing therewith will be illuminating. Charts are given to show just what this meant to the work. Finally there is a complete list of incomes as received year by year together with their geographical sources.

This volume (173 pages) should be interesting to the statistically minded who like to see things put down in black and white. It will interest those who like to realize how faith in God works in a great and growing organization. F. R.

THE GLORY OF THY KINGDOM. *Report of the China Inland Mission, 1933.*

This is the report of the Mission for 1932. At the end there is a complete list of missionaries and stations. On December 31, 1932, there were 1326 workers in this Fellowship as compared with 1285 at the end of 1931. Two tragedies took place. Rev. H. S. Ferguson of Chengyangkwan was engaged in flood relief work. On May 12, 1932, the Communists captured the city, looted the mission poperty and took Mr. Ferguson captive. It seems probable that he was murdered in August or September of the same year. Mr. G. D. N. Törnvall of Pingliang, Kansu, was travelling by car to Sian with an American business man and a Japanese. All three were murdered by soldiers. The uncertainties of exchange are seen in the fact that while the total income from all sources registered an increase of £10,000 there was a decrease of G$120,000 as compared with 1931 and a consequent decrease in Chinese currency of $135,000 though the amount of gold used was more than that of the previous year. Six members of the Two Hundred entered Chinese Turkestan under the guidance of Rev. G. W. Hunter. In self-support no great advance is recorded though the formation of voluntary evangelistic bands has grown. To all this and much more something is added with regards to general conditions in China and the special problems adversely affecting evangelistic effort. F. R.

Correspondence

Home Outlook on Missions

To the Editor of,
The Chinese Recorder.

DEAR BROTHER:—The arrival of the June *Recorder* impels me to write a word of hearty thanks for the admirable and inspiring editorial summary of the discussions and decisions of the Ninth Meeting of the National Christian Council at Sungkiang. The analysis of the clamant issues challenging Chinese Christians, the frank and faithful facing of serious difficulties and handicaps, and the high yet broad conception of Christian service in China, will have a warm response from all interested in Missions in China.

It is encouraging to find an increasing interest in Mission work in China among folk at home. An especially hopeful sign is the enlisting of the young people in lines of work which appeal to their imagination and energy. At a Methodist anniversary in the South of England it was good to see that a special table at the social gathering was set aside for the boy and girl collectors, and the question hour was made specially alive and fruitful by the keen interest of these young workers. The wide range of questions showed a keen and intelligent grasp of problems.

The economic stringency at home has led to much serious and prayerful thought and self-examination. Some have said with Peter, "Silver and gold have I none," and then going on to "but such as I have," have realized that financial limitations may mean a call for more kindly human sympathy, as well as a place for a healthy Christian optimism that discourages the inferiority complex. Not only by cash but in other kinds of ministry can Christ's work be accomplished. The fact that the collapse has not been only economic but moral has brought into prominence moral ideals, honesty and honour, moral backbone and vigour. Questions are being asked as to "the gift of God," "What are we doing with our religion?" "The Pearl of Great Price"; "if we are new men in Christ Jesus, is there not life from the dead, liberty instead of slavery?" With the spirit of Christ comes new vitality to men.

"What can we give"? makes us ponder over the life-work of Albert Schweitzer whose marvellous accomplishments and self-denying missionary service in Africa were described in the February *Recorder*. What David Livingstone gave is worthily pictured in the National shrine, at Blantyre, his birthplace, seven miles from Glasgow. We would recommend a visit to it by all missionaries on home furlough. In these days of revaluation we call to mind Livingstone's resolution in early manhood: "I will place no value on anything I have or possess, except in relation to the Kingdom of Christ."

With all good wishes to dear old fellow-workers,

As ever yours,
GILBERT MCINTOSH.

Using Money to Stimulate Living

To the Editor of,
The Chinese Recorder.

DEAR SIR:—In answer to your question, "In what ways should western money (Christian) be used in Christian work in a community in China, so as to promote necessary and virile Christian activity," I reply briefly as follows:—

The use of Christian money from the West is a problem of keen interest today. "Rethinking Missions" brings it again to our minds with renewed force. Whether we agree with that Report or not, we, at least, are thinking through the problem with new force. It is a question, in my mind, whether we can afford to use much money in doing the same things in the same old way. Western money should be used, in a very limited way to help the people into a new thought-life, and to get folks to think in terms of a better life for themselves. It should be used *ONLY*

to do the things they cannot do for themselves and in a way that will help them to do the old things for themselves more adequately. I do not believe we accomplish anything by doing for the people the things which they can do for themselves. That inevitably raises the question, "Who shall decide what they can do for themselves?"

We also need to present the new things so they can be carried out in village life without the continued help of the missionary; for instance, in making soap teach them to make it and get all the materials without the intervention of a missionary. That means, do not use foreign materials. When some Chinese were learning this I gave a can of lye wherever more than two families together purchased the oils. In that way I helped them learn how and each one got something with little expense for the first time, so they could learn its value by using it in their own home. Again in our wool weaving we use hand-made equipment such as they could produce in their local community and such as would not be over their heads financially and taught them so to use it as to produce a good cloth and yarn in their homes. The whole industry must carry a local color and produce a very good material. Efficiency, of course, does not come quickly and we find them often having a hard time to take the time and money needed to learn. If we give them food and clothing while they are learning, it is no challenge to them to think in terms of earning their own living. It does not promote deeper thinking, more extensive thinking or more practical thinking in terms of earning a livelihood. It leads them to no high goal. Wages must be paid for work according to its mercenary value, and only on a mercenary basis. The more we depart from the business method of doing things and pay wages where wages are not due; the less good we do. Some work faster and some do better work, there must be a way of evaluating the worth of the work as well as the time of the worker; and payment made accordingly. In fact, departure from this fundamental principle of payment, I often think, hinders growth of soul. I can give instances to verify this statement. If we wish to give before they are able to earn we must give in such a way as to promote and stimulate thinking and challenge them to push on. I can give the people cod liver oil, eggs, and milk which is food, where I could not give flour and millet. By giving the one I encourage a new line of thinking of how to nourish the body adequately. By giving the other I close their minds more closely than ever to thinking in terms of earning a living; and render them less able to get the good they could have gotten without my foreign money; because they come to depend on me and "lay down on the job." Any one would do this way; not just one class of people.

When we work to get a new line of thinking to function in Chinese lives we have an extremely large and difficult task, and find that the use of western money tends to be a hindrance rather than a help. In working to develop this higher thinking; fine, western-equipped school buildings too often are a hindrance, while that same amount of money or even more, might be used in a furtherance of some project which will help people to help themselves. Scholarships are not worth nearly so much as the same or more money used to provide a way by which students could earn their own way through school by their own labors, along the lines they are planning in the Taiku Oberlin Memorial Middle School. The giving must be done without too much of a break with their village and home environment, else we spoil the natural soul development.

Religion, given through preaching, and so often disconnected from their every day life stirs little interest in the hard working, honest villager. We must put our message of love into such terms as touch life for them. We must take them where they are and build the new out of the old; hence by the use of foreign money we must not break too quickly with and or go too far from the old. It is better to have their schools more like the environment out of which they come and lead them in

new lines of thinking until they *DESIRE* something, all the time *helping* them to desire it rather than thrusting it upon them.

We must know village life, village problems, and village thinking better than we have in the past. We must sympathetically enter into all phases of country life. How can we do this? To my mind there is only one way and that is to dovetail our lives into theirs, see what they see, see what they have and how they use it by working with them, learn what they are thinking along the lines of their philosophy of life, see their need for something better, feel that need with them and then go ahead slowly and intelligently to improve what they have. Money used for such an improvement and out of such a study of Chinese life is money well spent, if it does not provide for them what they can provide for themselves. Out of such practical experience we could decide wherein they need help. To my mind, this is giving Jesus' love to China! When we can be a missionary with Chinese eyes and a Chinese heart there will be no danger about us using foreign money wrongly.

Village churches for their worship program on Sunday need practically no foreign money. We can do a great deal to help their new budding life by helping them get in touch with the proper literature and sometimes by even paying part of its cost for they have no way to get much apart from the missionary and often find themselves without money enough to purchase. Help along this line given wisely is always helpful to the growing life. The help we give the village church must be in some project; economic, literary or otherwise which will start them thinking, and living a more abundant life, reaching out to complete a fuller development of their better selves. If you want to see what a project will do for the life of the people go to Kao Yang near Paoting Fu and see what the Christian people are doing there in the way of weaving cloth; see the cooperative they have worked up and the new life and enthusiasm they have over and above what can be seen in other village centers. They have had no foreign money either. The use of foreign money, if it is to help them, must lead them into this kind of a new spirit of living which finds its greatest strength in Jesus Christ, and points out a goal to them so clear and desirable and high, that it challenges them to go on to the end. If Christian giving gives no challenge it is harmful instead of helpful. We are *CHALLENGING SOULS* to live their highest; not developing industrial projects, putting children through school, or even building churches.

Sincerely,

NETTIE M. SENGER.

Rural Workers

To the Editor of,
The Chinese Recorder.

DEAR SIR:—Month by month we look for the *Recorder* and enjoy every issue a little more than the last. Your S. O. S. has moved me to write and tell you we believe in your work absolutely. We fellows who are really in this country job of rural reconstruction are greatly helped by your work, but when you ask us to write-well we are too much absorbed in our daily task, and the burdens and sorrows of our people, too near the job to detach ourselves to write. Honestly your work in the editorials and articles interprets to us the job we are struggling with! How you manage to keep in the lead on these big baffling problems amazes me and I believe in inspiration today as truly as in Paul's missionary letters.

We have had 32 years of country work and like it better every year. I protest at every intimation of the failure of country preachers and their work. I have seen many places through the years transformed by consecrated Christian men and their wives, teaching school and women's classes, doctoring sick, starting boys and girls toward lives of great usefulness in society and transforming homes and villages. But because their lives are so little known investigators never realize what they have done. It has been my privilege to work beside these men and women and know what they have accomplished in fifteen, twenty and thirty years of such labors.

I am glad of all the new emphasis now being put on the rural job. But it isn't necessary for any honest believer in the work to belittle the work that has been done. Only an honest appraisal of the difficulties in the way can rightly set the success in its true light. I thank God for these country church workers, men and women. They are the salt of the new Chinese Community. We need a lot more of them, and we will not get them by throwing bricks at what has been so heroically undertaken.

Sincerely,
EDWARD H. SMITH.

Sunday Schools

To the Editor of,
The Chinese Recorder.

DEAR SIR:—Your S. O. S. to supporters of the *Chinese Recorder* has just reached me and stimulated me to write the letter that I have meant to write for some two months past.

During the two and a half years that I have read your magazine, there have been extremely few articles on Sunday Schools. I want to plead for more.

Recently I was transferred to my station after a period of language study followed by a short period of English work. I was expected to make myself useful in whatever ways suggested themselves as most important. The circuit consisted of five churches, all in the city and firmly established, and there are three preachers varying from good to fair. An excellent hospital and boys' and girls' schools give both assistance and strength to our work. It was quite naturally suggested to me that the time had come for extension in the surrounding villages, many of which had already been evangelised.

On looking round, however, I discovered that only two of the five churches had Sunday Schools. Both Sunday Schools assembled in the church and at lesson time divided into classes. These classes each contained from twenty to twenty-five children owing to an insufficiency of teachers. The order, and standard of teaching, was comparatively good and the children were divided roughly according to age. The largest church was not prepared to take a collection for Sunday School expenses, although it was willing to buy an electric fan for the pulpit.

The significant thing is that investigation has not revealed one case in which a child from a non-Christian home has continued to attend Sunday School or church after fourteen years of age. (It is doubtless too much to expect a minor to enter definitely the membership of the church). From whatever homes they come they leave Sunday School somewhere between their 12th and 14th years.

Naturally as a novice I sought help in different directions. The Religious Education Fellowship has proved invaluable and so has the Corley Report. After some enquiry I managed to get what appears to be the only book in Chinese describing the Graded System. Next I wanted to see a Chinese Sunday School that has got beyond the stage of one large assembly for all the children, which breaks up into several large classes for the lesson. I am beginning to wonder whether there are any Chinese churches which keep in their Sunday Schools the children who come from non-Christian homes after they reach the age of fourteen.

My colleagues are of excellent quality but they have no very clear notion as to what they are aiming at. I, myself, have seen English Sunday Schools but am weak on the Chinese side. Thus we are groping in the dark. So far we have no results, but we have made extensive preparations for the Autumn—three departments, older scholars as primary helpers, training classes, expression work, boys' club, old scholars association, and so on. We believe that with prayer we shall succeed, but we expect to make mistakes.

The *Chinese Recorder* can help us greatly if it will give us articles on Chinese Sunday Schools of all types, but especially it can help if it can give us accounts of Sunday Schools which have proved to be feeders to the church and which state ***exactly how that has been accomplished.***

Yours,
FOR MORE SUNDAY SCHOOLS.

The Present Situation

SUMMER GATHERINGS

The Y. W. C. A. Third National Convention

The Second Convention of the Y.W.C.A. meeting in Shanghai in 1928 voted in good faith to hold the Third Convention in 1931. Little did those delegates realize that the Association was entering upon what was to be one of the most difficult periods in its history—that Communist uprisings, devastating floods and Japanese invasion were to affect directly the majority of the local Associations and present the national movement with problems of peculiar urgency. In view of all this the wonder is that the National Association was able to hold a convention even in 1933—two years later. As a matter of fact, although the decision to hold the meeting was made by the National Committee in October 1932, there have been moments in the course of its preparation when it took a kind of indomitable faith to believe that it could ever be held at all. Peiping was the place originally designated, but the grave uncertainities of the northern political situation made necessary a hasty reconsideration of that action in May of this year, and the invitation of the University of Shanghai to hold the convention there was gratefully accepted.

So many changes had been taking place in the whole social fabric during the interim since the last Convention, so many new trends were seen emerging within the Association itself, that it became almost impossible to go on further with any clear sense of direction unless opportunity came to examine the present Association program in the light of the needs of the women and girls of China in the year 1933, and to determine the new emphases for the period of years just ahead.

That the Convention might be productive of the best results possible, that the thinking of the largest possible number of members on the field might go into its preparation and program, a committee was appointed in late 1932 and special staff members allocated to devote the greater part of their time to preparing the program. No report of the Convention is complete which fails to comment on the loyal and untiring service which these folks gave to their task. It was this careful preparation as well as the well-rounded program of the Convention, which emerged as a result, that made it a "high experience" in the lives of the two hundred and seventeen women who attended.

As a part of the preparation, conferences were held during the spring months in practically all the local centres to help determine the selection of the topics which were to be included in the program. The suggestions covered a wide range but the topics which were generally desired and finally incorporated into the program were the following:—

1. The Nature, Purpose and Function of the Y.W.C.A.
2. Problems of Sex, Marriage and Family Life.
3. What Program Should the Y.W.C.A. Build in Regard to Rural and Industrial Women?
4. At What Points can the Y.W.C.A. Help in the Improvement of Political Life?
5. What Contribution Can the Y.W.C.A. Make Toward the Solution of the Problems of Livelihood?

Just as local groups had participated in the preparation, so practically all the delegates participated in the actual carrying out of the program at the Convention. Few of us have ever attended a more strenuous Convention (measured in terms of working hours) and few of us have ever seen a convention group in which the energy and interest in the task was sustained to

such a degree right through, as it was at this Convention. The sense of fellowship that came with this sharing of thinking and working together deepened as the days went on.

"Building a New Society" was the general theme chosen for the Convention. 建造新社會 in beautiful gold characters adorned the front wall of the convention hall; it was the motif of the Convention song which became increasingly popular and sounded like a major cord throughout each day's program. "Building a New Society"—a very large undertaking and yet an inescapable task for a Christian organization like the Y.W.C.A. which from its very beginning has been concerned with the "welfare of young women and girls." But the approach to this task is somewhat different now than it would have been at the beginning, for the word "Association" is coming to have a deeper significance. No longer is it a group of privileged leisure-class women seeking to do social service for some less privileged girls and women, but it has become a movement including women of all groups who share their experience and seek to work together on some of the great social problems of the present which vitally affect the life of women and girls, and society as a whole.

The work of the Y.W.C.A. in China with industrial girls is relatively new and that with rural women very new. All the work in the latter field has been developed in the period since the last Convention. And this was the first convention in which industrial and rural girls and women actually participated. There was little tendency evident to "play up" these groups or regard them as "interesting exhibits," but they were accepted naturally just as were the city and student groups and expected to make their contribution to the thinking of the Convention just as these older groups were. And they truly made a contribution, not only through their own assemblies, which were concerned with the particular problems of their respective groups and prepared recommendations to be brought to the whole convention body, but through the smaller mixed discussion groups and to the general convention sessions as well.

The industrial girl who had been chosen to present to the two hundred and more delegates, "Problems of Women in Industry," gave at the beginning a little evidence of agitation at facing this unusual task, but after a few minutes, as if realizing that she was presenting facts with which she had first-hand experience and therefore had no need to be afraid, she laid aside her notes and forgot herself in a lucid and telling portrayal of conditions of women in industry; on the faces of those who listened one saw much more than passing interest in a story well told—one saw grave concern for conditions which affect so terribly the life of "our people."

And in like manner the young woman from the Fu Shan Rural Center who had been invited to speak on the evening when marriage and home problems were to the fore seemed so truly to "belong"; true, all the "formal" education she had ever had had come to her through the Popular Education classes and club work of the Y. W. C. A. in her country village. But she was not overwhelmed by the fact that she appeared on the program with two highly educated Chinese women leaders—graduates of western universities and women of long professional experience in their own country. In simple straightforward fashion she told of the customs in her native district which from the time of a little girl's birth on through her years of maturity hamper and restrict her development. This little group of rural delegates, indeed, seemed to have an almost appalling faith in the Y. W. C. A.'s power to help free country women from the bondage of those age-old customs!

The picture of the Y. W. C. A. as an "Association" of women would not be complete were no mention made of the international interests also represented. Although the international emphasis was not so strong in the Convention program—the present concerns within the country itself were so great and absorbing that they had to have first claim—yet through it all there was an awareness that the world is close-knit, that not only have the Y. W. C. A.'s of many countries the same longings for a richer life for women, but that the present social and economic situation is a terrific obstacle which they face in common. Guests from six other countries—England, Australia, New Zealand,

the United States, Canada, Japan—and cables of greetings from a number of other countries in which the Y. W. C. A. is at work helped create a truly international atmosphere, especially on international night when Miss Sarah Lyon, official representative from the Y. W. C. A. of the United States, spoke on the "Y. W. C. A. and Building a World Community."

It was inevitable that with so many working groups, assemblies, commissions, et al, many, many recommendations would find their way to the closing business sessions of the Convention. The fact that some of the most interesting of these recommendations were concerned with the Y. W. C. A.'s relation to the questions of livelihood and rural and industrial problems is doubtless due, in so small measure, to the stimulus which came from the presence in the Convention of groups to whom these questions were of immediate and vital concern. It is with more than an academic interest that an appeal is to go, in the name of the Third National Convention, to the Nanking Government asking for better enforcement of the "Factory Laws," urging especially that there be better protection of women and child workers, better working conditions, particularly from the standpoint of health and safety, the abolishing of night work for women and reducing the working hours. During the coming five years the Y. W. C. A. is to make a special effort to help create public opinion regarding the enforcement of the industrial regulations. And, believing that amelioration of their lot in the last analysis depends on the workers themselves, the Association will intensify its effort along the line of workers' education, at the same time working for public recognition of the right of the workers to organize.

All groups studying questions of livelihood realized that the fundamental and immediate concern was the herculean task of rural reconstruction. They realized that the beginning of work which the Y. W. C. A. has made in this field these past few years is but a tiny drop in the great ocean of need and opportunity. But undaunted by this they recommended that the Association make this work a special emphasis these next few years, working intensively in a few centres rather than trying to expand too rapidly. They ask for further study and experimentation with a practical program of adult education for country women—"in order to change their lives" and to aid them in their own special economic problems, the program is to include "encouraging scientific methods of farming," "the promoting of supplementary home industries" and "encouraging of the organization of cooperative societies."

As an indirect method of dealing with unemployment the Association voted to continue its work of promoting the use of home products and asked the city centers to study especially the unemployment situation among young women in their respective communities, looking toward the establishment of employment bureau, if necessary. In its program with all groups—women in homes, students, younger girls, industrial and rural women—the Association committed itself to encourage among its individual members a thoughtful study of the use of money and to emphasize especially social education that these membership groups may come to understand the fundamental causes of the present social and economic evils.

The groups studying the problem of marriage and the home brought in among other recommendations one of considerable general interest—"recognizing that the home is a cooperative undertaking between men and women, the schools should be urged to provide courses in home-making for both boys and girls."

The topic, "The Nature Purpose Function and of the Y.W.C.A.", was a very live one, not only in the six discussion groups, into which the Convention was divided, but also in the general business sessions as well. The greatest interest was aroused over the question of the proposed amendment to the Constitution, which would provide for an alternate personal basis to be administered in boards and staffs where it is found necessary, instead of the church membership basis. The earnest and serious discussion which this evoked made quite clear the fundamental difference between the Y.W.C.A. and purely social

service organizations. The Y.W.C.A. is concerned with the whole of life and believes that religion is a vital factor in abundant living, but it also believes that one cannot be too dogmatic about the test applied to determine fitness for leadership. It is Christ-like quality in living that the Association needs in its leadership and it had to recognize that in certain instances this can be found among those who are not church members. There was a general feeling that this demand for Christ-like living is a higher test than the former one, which required only church membership. Student members who were present gave assurance from their five year's experience with a personal basis, that it had not in the least affected the Christian character of the organization. The amendment passed by a large majority and made possible the reception into the National Movement of the new Rural Center, Fu Shan. The welcoming of this new center and the new city center, Taiyuanfu, into full voting membership in the National organization were two of the happiest moments in the business sessions.

The natural temptation of a gathering such as this Convention is to be carried away by enthusiasm for all the apparently legitimate demands which are presented and commit itself to the carrying out of a more extensive program than it can handle. But a commission was at work during the Convention on the problem of what kinds of work make the most legitimate claim on the resources in leadership and funds. The necessity for specializing, for striving after quality rather than quantity in the program, was strongly urged by this Convention and action taken to provide for the immediate and careful study of the program in each local center as well as at headquarters, with the idea of correlating, in some cases eliminating, certain activities, or modifying them to bring them in line with this recommendation. It is hoped this will mean that before another five year period is over, each of the centers will have concentrated on two or three activities in which there is constant effort to improve the quality of the work done.

For example, it may mean that a city Association like Hongkong may decide to specialize in Girls' Club work and Hostel, while another center like Tientsin may concentrate on an adult education program and industrial work, seeking to become demonstration centres for these specific kinds of program activities. Naturally any such selection is to be based on a careful study of the needs of the particular city in which the Association is at work.

The second principle laid down was somewhat akin to this, namely, that the organizational set-up of the Association should be simplified and made more practical.

Another major emphasis grew out of the peculiar emergency which confronts the Association at the present moment. The steady withdrawal of the western staff, which is wholly in line with the original policy of turning over to Chinese leadership as rapidly as secretaries could be recruited and trained, has been greatly accelerated during the past year, due to the financial depression in the sending countries, especially the United States. The China Y. W. C. A. suddenly faces the prospect of the loss of an abnormally large proportion of western secretaries during the coming year. Therefore it behooves the Association to be greatly concerned in securing as rapidly as possible competent Chinese leaders to fill these positions. The recommendation adopted by the Convention calls for the building up of a special fund immediately for the recruiting and training of new Chinese secretaries. A small beginning in the way of such "preparedness" was made at the Convention itself, for there were present twelve new Chinese secretaries whose initial training course ran parallel to the Convention program and who were under appointment to take up their posts on September first.

Intensive work in the rural and industrial field; greater effort in building up an adult education program, richer in content and educational value for the women of the local Associations and communities; further development of the program of character building activities for adolescent girls; and above all accelerated development of the training and recruiting system to provide

adequate leadership—these are the chief and immediate tasks which must claim the attention of volunteer workers and staff throughout the Association. Already the National Committee and its staff have spent considerable time in conference to determine ways and means for making effective Convention actions, and local staffs and boards will be attacking the same problems during the next few weeks.

Even after allowances are made for all the "correlation, simplification, and specialization" called for, the demands made by these undertakings upon the available resources of the Association are very heavy; and yet over and over again there has come evidence in the days since the Convention that there was engendered in this group of women a faith and determination to have their share in the "building of the new society." A Chinese general secretary in a local centre, where staff shortage makes her burden particularly heavy, wrote back after Convention, "My responsibility is getting greater. I am afraid to carry it! Yet the Convention gave me strength that I must not be afraid to carry heavy work."

"The Woman of God"—a phrase made unforgettable by Miss Mabel Cratty, the late general secretary of the American Y. W. C. A.—was the theme of the morning worship services at the Convention. To dream that a new society can be built in this disorganized world is akin to madness; but it is a divine madness, in which some women at this Convention came to believe; and they know now—because they have felt the power of women caring, thinking, and planning together—that there are resources which can enable them, with others, to clothe this dream with reality. This Convention has been a fresh dedication to the task of building the Kingdom of God on earth. Irene M. Dean.

Kaffir corn Exhibit
~~"NOTHING TO EAT BUT KAOLIANG!"~~

"We have nothing to eat but kaoliang," is the introduction to many of our most common appeals for help. Hoping to find better ways of using this despised member of the Kaffir corn family and what to add to make it a balanced diet, we held a Kaoliang Exhibit in ~~Paotingfu~~ on June 15, 1933. The Young Women's Club, we thought, would like to sponsor the Exhibit. When we called on the president she said, "Well, I have never used kaoliang, I am afraid I could not help at all." But her mother was interested. "When I was a girl, we used it all the time," she said. "Will you make the thing with kaoliang that you liked best to eat and bring it to our Exhibit?", we asked her. She promised gladly. "With care and patience, anything that can be made with white flour can be made with kaoliang flour," said Mrs. Kuan, our pastor's wife. "I can make good 'lao pings' with it."

The poorer women of our neighborhood knew all too much about kaoliang. They used it because it was cheap but seemed a bit ashamed of using it. However, they were interested in telling us how they made different kinds of white kaoliang and red kaoliang breads, and various kinds of porridge. We found out that they were making at least nine different kinds of good food out of kaoliang and so planned for an Exhibit.

At the service the next Sunday each woman of the neighborhood was requested to bring the kind of food she most liked to make of kaoliang to the church at three o'clock. A prize was to be given for the best specimen of each kind of food.

We went to the largest cake shop in our suburb to ask the proprietor to make us nine pounds of various kinds of cakes of kaoliang flour for prizes. "Oh, you can't use kaoliang flour for high grade cakes," the manager informed us. "Kaoliang is used to feed animals, though, of course, poor people eat it." "I know," I replied, "We eat a lot at our house." "They would be much darker," he went on. "We like them darker, we like the taste and we want them cheaper," we said. "I never buy kaoliang flour," he continued to object,

"We'll buy it and have it delivered to you if you wish." "Very well," he grudgingly consented.

We had the kaoliang ground at once and sent to him. The next day we went to view our prizes. The cake maker had done his best to make up for his grudging consent of the day before. He proudly showed us dozens of little golden brown cakes of various shapes and sizes, some with sesame on top and some filled with brown sugar. He did them up in nine parcels and put the label of his high class shop on them.

June the 15th, came. We arranged nine tables for the different kinds of food in the back room of our church. We had written to the Peking Union Medical College and to Tinghsien Mass Education work asking about kaoliang and what to add to it to make it a balanced diet. A lecture on kaoliang was to be given in the front room of the church. The women came first to the back room, each with her precious contribution showing her skill. Here was Mrs. Chang whose husband had just returned from France to take charge of the largest grocery shop in this part of our city. She brought 'lao ping' made with her own hands. "I sifted it four times," she told us. "Then with just the right amount of water, mixed the dough and fried it in sesame oil. Our family won't eat kaoliang. We only use it for the servants. But I think this is really good." She spoke with pardonable pride. The judges tasted it and declared it was "delicious."

Here was Mrs. Wang, mother of five girls, who works early and late to support them. She brought her 'tieh ping-er', piping hot, and the admiring crowd pronounced them perfect. Mrs. Hsü had remembered that Chinese dates made kaoliang bread both good to look at and good to eat and we all admired her's. The foreign ladies brought pan cakes and muffins made with half kaoliang and half white flour. Mr. Tien brought bread in the shape of flowers, some petals made of white kaoliang flour and some of red. Mrs. Pai brought meat dumplings that smelled so good that no one could think white flour would have made them better.

Fifty-nine women came with their contributions painstakingly made from the despised kaoliang. When they were all arranged the church looked like a hugh banquet hall. "I never knew that kaoliang had so many uses," said one woman. "I never heard before of really good food made from kaoliang," exclaimed another.

With great difficulty we persuaded the women to go to the front room of the church to hear the lecture. By this time a hundred had gathered. The lecturer told of the value of kaoliang and how it should be cooked for children and bean curd, egg, and spinach given. How for adults, beans and other vegetables should be eaten with it. "Of course, we can add beans and cabbage to it to make a balance diet. And you know that when you use kaoliang, food really tastes sweet without sugar." The lecturer was enthusiastic! After the lecture everyone went back to the Exhibit, each women wanting to tell how she made her special product and to learn how her neighbors made theirs.

Many of the husbands were thoroughly interested in learning how to use kaoliang to the best advantage and they were proud of their wives' ability to make attractive things to eat out of it.

There has thus been an evaluation of this food in our neighborhood. Now there is no difficulty in getting these cheap nutritious cakes at our best delicatessen shop. Several of my friends have proudly confessed their plans for using kaoliang scientifically in their daily menus. And since our Exhibit I have seen no one of my neighbors weeping because he has "nothing to eat but kaoliang." Mabel Hubbard.

KULIANG RELIGIOUS EDUCATION CONFERENCE

A significant feature of the summer season on Kuliang, where missionaries and church workers of Fukien gather during the hot period, is the Religious

Education Conference. The principle features of this year's program are herewith set forth.

It may be most helpful to give first a bird's-eye view of the four-day (rather four-half-day) program.

9:00— 9:50 Lecture-discussion for all on "Jesus' Ways of Teaching—and Ours." *E. M. Stowe.*

9:50—10:10 Worship period.

10:15—11:30 Group discussions on: Children's work; home and parent training; middle school problems; the rural field.

11:35—12:15 The four periods were used for lectures and questions on the following subjects:

1. "Communism as I Have Seen it At Work." *Rev. G. W. Shepherd.*
2. "Fukien Folkways and Religion." *Dr. Liu Chiang.*
3. The Work of the N.C.C.R.E. *Dr. S. L. Leger.*
4. Evaluation of this Year's Conference.

Since the present writer happened to lead the first period, he can say that no one got as much out of it as he did. It is curious there should have been such tardy recognition of the superlative contribution of Jesus not only in *what* he taught but in the *way* he taught. Various persons have been pointing out that he anticipated in his practise what the best of modern education has discovered as to correct pedagogical theory—and which it still has a hard time to realize in practice. Certainly this neglect cannot be due to lack of support from the gospel portrait of Jesus; he is referred to as Teacher more than fifty times, and is described as teaching more than two hundred times. Perhaps when someone is explaining this they will at the same time explain why his central teaching, the Kingdom of God, has been so largely absent from the historic creeds of the Church and theological doctrine so dominant therein. But if there is any study more rewarding to Christian educators than that of *Jesus the Master Teacher* I don't know what it might be. Says one educator: "Within educational alternatives lie some of the deepest religious alternatives." It is becoming sun-clear that what is taught cannot be separated from the way it is taught; that at least in the field of religion and character subject-matter and method are inextricably parts of one process.

Only a few of the principle points developed during this study need be discussed here. The background was furnished by a most helpful suggestion made by Canon Raven on Jesus as teacher. Within this background four questions were studied: 1. How did Jesus utilize the *present experiences of persons* in his teaching? 2. How did Jesus appeal to his hearer's powers of understanding as a means of *contributing to their growth?* 3. How important was *"action"* as compared with *"diction"* (deeds vs. words) in his teaching? 4. How was his *fellowship with his followers* related to his teaching of them?

If it be remarked that the meaning of Jesus for human life depends upon the Cross and Resurrection, is it not also true that those, in turn, depended for the disciples upon their experience of the Jesus of history they had come to know in Galilee, the grandeur of whose personality gave the Cross its meaning and made the Resurrection credible?

It may be of interest to note the method used on one morning. It is known as the "jury-panel" method of discussion. A group of seven persons were asked to sit in a semi-circle facing the audience. This group, led by the chairman, proceeded to think together and out loud on the topic of the day. After the pattern of discussion became established those in the audience participated therein. This method of group thinking is commended where the group is large, and also as making for a higher quality of group thinking through the choice of qualified persons and some advance preparation on their part.

The group discussions were carried on with the understanding that there would be no "findings" to be reported to the Conference and that they should deal with their individual subjects in ways that promised most help to these in the group. One great value in them, as in the Conference as a whole, was expressed by one person who said: "What has meant most to me has been the splendid fellowship I have experienced here and the consciousness that many others are struggling with the same problems as I."

In the lectures of the final period, two needs were in the minds of those planning the program. One was to become aware of the challenges in the present situation in China, particularly the rural situation; the other was to be reminded, through a Chinese leader, of the great forces in Chinese culture constituting the heritage of this ancient civilization. This latter was presented in a lecture by Dr. Liu Chiang, of Fukien Christian University Social Science Department on "Fukien Folkways and Religion." [1]

The needs presented by rural China have increasingly forced themselves on the attention of Christian leaders concerned with the education of the people of this country. There seem to be two outstanding attempts at the solution of this problem. One is represented by the Mass Education Movement, both that of Dr. James Yen and by the work of the Church. The other solution is that proposed by Communism.

A full period was given this last subject, led by a man who has had more intimate contact with it than anyone, probably, in mission work in Fukien, the Rev. George Shepherd. As the story of what the Communists in the back part of this province are doing was unfolded, the implications for Christian education became startlingly clear.

It was shown that it is the pressure of officialdom more than anything else that accounts for the growth of Communism. When it costs one-half dollar per *li* for 500 *li* to get a log raft down the Min River, something is distinctly wrong. When taxes are piled on until all accumulations melt under them, few will rise to defend the system that thus taxes and then misspends the money received.

There are, it was pointed out, two responses from the people, one favorable, the other unfavorable. The first is illustrated by a carrier who came out of Communist territory for salt and was asked why he didn't take the opportunity for escape. He replied, "My grandfather and father were scholars, and I am a university graduate. They killed my father—but they took me and taught me to do something useful, First it was to carry wounded soldiers, then to farm, now to carry salt. They've got something—and I'm staying." The other side is represented by a youth coming from a family boasting twelve generations of scholars. This youth went into the movement, stayed with it for three years and finished up a general. Then he said; "I'm through. There's nothing in it but hate and death."

So the struggle goes on, and no one who heard this presentation thought it would soon be over. In one place a chapel has been made into "Lenin Hall," the walls are covered with educational posters and the stage is used for rousing dramas depicting the evils of the old system,—money lender, grafting official and the rest. Here, indeed, is a challenge to religious education, to see whether a communism of love, like that of Kagawa, can be a match for a communism based on hate for all outside a certain class.

A last word with regard to an extension of the Conference in the form of an evening of religious education drama. That brought out the largest gathering the Club has seen in some time. Everett M. Stowe.

1. To be published later in the *Chinese Recorder*.

RELIGIOUS EDUCATION IN ACTION

The 1933 Kuling Conference on Religious Education, just closed, is another illustration that workers in this field have definitely passed from the theoretical to the practical aspects of their task. The Conference met in the basement of the Auditorium, on three mornings, under the auspices of the National Committee for Christian Religious Education, with Mrs. Laurence Thurston of Ginling College as chairman. There were 136 registered persons in attendance, and at least 30 Christian organizations in 11 provinces were represented. A large portion of these persons were members of the Religious Education Fellowship, the voluntary organization which supports the N.C.C.R.E. in its work throughout China.

The chief interest of the Conference was focussed on the forums. "The Training of Rural Ministers and Lay Workers" was led by the Rev. Frank W. Price of Nanking Theological Seminary, and was based upon the actual work being done in this field by that Seminary. The forums on "Children's Work" and "Youth and the Church" were led respectively by Miss Mabel Nowlin and Miss Marie Adams, and were based on their work in Changli and Peiping. The forum on "The Church and Communism" brought the Conference face to face with facts and evaluations of this movement which cannot be safely disregarded by Christian workers. There were papers and addresses on various aspects of Communism by Mr. O. Edward Clubb, Mr. Wang K'uei Shan, the Rt. Rev. Logan H. Roots, Rev. Jesse Yaukey and Prof. L.S.C. Smythe. The discussions during these forum hours revealed a splendid demonstration of the spirit of cooperation and willingness to share experience for the benefit of the larger group.

There were afternoon house meetings in the homes of members of the Fellowship. Those who attended these informal gatherings will long remember the incentives and suggestions received. The subject, "Creative Work for Children" was ably led by Mrs. Greene of Changsha; "Education for Peace" by Miss Nowlin; "Mothers' Clubs" by Mrs. Craighill; "Youth and the Church" and "Pageantry" by Miss Adams. There was no effort, either in forum or in afternoon meeting, to commit the group to any particular conclusion, but every delegate was able to take note of important literature, valuable experiments and suggestive comments relating to his own work.

The NCCRE is the recognized China group in the World's Sunday School Association. It is organically related to the National Christian Council and to the China Christian Educational Association, thus correlating as far as possible the religious education efforts and programs of China. Its Regional Institutes, both those held and those in preparation, were reported by Miss Alice Gregg. The courses of study, both completed and in preparation, were reported by Miss Nowlin. The Conference closed with a Consecration Service led by the Rev. C. F. Johannaber of Kiukiang, who interpreted the function of the Conference to be the making of the Word flesh in all individual and corporate life.

From Kuling Echo.

KULING ADULT DISCUSSION CLASS

The Adult Discussion Class has been an interesting feature of Kuling religious life for many summers. The Class meets as one of the adult groups in the Sunday School each Sunday morning. The 1933 subject was, "How can Christianity solve today's social problems?" The group averaged fifty in attendance and met in the English Methodist Synod Hall.

The leaders were chosen during the winter and came before the group with well-prepared papers on those aspects of the general topic in which they were most interested. Rev. Paul G. Hayes, Methodist Mission, Wuhu, acted as discussion leader throughout the series, and presented the opening paper on "Christian Social Responsibility."

Under the leadership of Rev. W. P. Mills, Presbyterian Mission, Nanking, the group faced the questions of poverty and wealth. An important element coming out of the discussion was the recognition that these subjects required a vast amount of technical knowledge as well as Christian good will for their solution.

The paper on war and peace, presented by Rev. Lloyd R. Craighill, Episcopal Mission, Nanchang, brought forth a heavy barrage of supporting ideas. It was the consensus of opinion that Christians can best function for peace by promoting an effective world organization in which breakers of the peace will be dealt with in accordance with international law.

The difficult problems of sex morality were presented by Rev. C. F. Johannaber, Methodist Mission, Kiukiang. The discussion centered in two definite problems of life in China, and the responsibility of the Church for providing young people with adequate information in this field was stressed.

Rev. O. J. Goulter, Christian Mission, Luchowfu, urged the responsibility of Christians for the establishment of the principle of cooperation in the economic life of the world. The chief interest of the discussion period was directed toward understanding the Kagawa cooperatives and the extent to which similar efforts are under way in China.

The hour on Communism resulted in a list of ways in which it may be regarded as the ally of Christianity in solving today's social problems, and another list in which it may be regarded as a menace. Under the leadership of Prof. Lewis S. C. Smythe, University of Nanking, the group made a critical effort to distinguish between the truth and error of Communism. The group was challenged to develop so fully the inherent economic program of Christianity as to outdo the Communists in what they regard as their own field of effort.

A comprehensive survey of the various interpretations of the meanings of patriotism and internationalism was given by Rev. Frank W. Price, Nanking Theological Seminary. In this objective atmosphere the group sought to give more concrete expression to the national and international implications of Christian experience. The discussion tended to support the thesis that the true internationalist is the truest patriot.

The problem of race was presented by Rev. M. L. Shepherd, China Inland Mission, Anking. The roots of race prejudice were laid bare, and it was discovered that they do not inhere in human nature, but are the creation of economic, political, social and psychological forces. The Christian position was defined in terms of the New Testament and it was shown that the social sciences give strong support to this position.

METHODISTS AND "RE-THINKING MISSIONS"

During July, 1933, a group of twenty-three American Methodists met on Kuling to formulate their reactions to "Re-Thinking Missions." The result was a long document dealing in generous detail and in a critically constructive mood with that Report. While in general approving of much in the Report an equally full approval is not given to the chapter dealing with questions of theology. The Report, it stated, "misses the vitalities which have made the Christian Church an institution *sui generis* in its redeeming and uplifting power." While anxious to make the changes called for this group "will not be stampeded into new policies simply for the sake of change." They are not willing, moreover, "to accept the syncretistic implications" of the Report. They maintain, with the Commissioners, that the "scope of missions includes evangelism, both in the individual sense of personal regeneration, and also in the social sense of ministries as wide as the needs of men." Recognizing "the obligation to understand the religious import (of other faiths) and to relate our Christian message to them in a positive manner" this group records its conviction that "the theoretical attitude (of the Commissioners) is almost

without point in the practical work we are doing. We find very little life in the other faiths about us."

While deeming some of the criticisms of missionary personnel "unduly severe" they agree that future candidates should" be selected very critically" and should have the "capacity to understand and genuinely to love the people among whom (they) work." With "unchurched individuals" "who follow our Lord" this group will seek fellowship but does "not believe that amorphous, irresponsible and unrelated groups can very effectively advance the Kingdom of God." The policy of concentration of missionary work is approved and it is suggested that this begin with the two Methodist societies, the Board of Foreign Missions and the Women's Foreign Missionary Society. The group is also willing to work with any plan "which will subordinate sectarian divisions in the interests of a common program." They urge, too, that Methodist churches should have "more intimate fellowship with the other Christian churches" in a particular city, than with their own churches in a more distant center. They acknowledge that religion "is not sufficiently geared into life problems" but aver that the "leading characteristic of preaching (as they know it) is (not) doctrinal. Rather it is scriptural exegesis." They heartily concur in the call for complete cooperation in "the interpretation of the Christian Message and in all moral and spiritual tasks."

These are just a few of the many suggestive comments made on this Report by this group. By themselves they do not give a fair impression of its thinking. They will, however, serve to call attention to the thorough work done by them. We give this glimpse into the re-thinking carried on by this group because it is typical of much that is going on and of much more needed in the future.

RELIGIOUS EDUCATION AT MOKANSHAN

The Conference on Religious Education under the auspices of the Mokanshan Assembly Hall was something of a new venture as no conference of this type had been attempted in recent years at this resort. The Conferences met for four days, July 19-22, the forenoon and evening hours being used for its sessions. It was led by an unusually able group of workers in this field. Dr. C. S. Miao acted as dean of the Conference; other leaders were Mr. T. H. Sun of the N.C.C., Miss Mabel Nowlin of the C.C.E.A., Miss Nina Stallings of Soochow and Miss Mary I. Jones of Huchow. Mr. John M. Wong of Huchow was in charge of the literature exhibit, while local residents led the devotional exercises, which incidentally were splendid examples of religious education through worship. The forenoon program consisted of the devotional service, open forum (with Dr. Miao leading), introduction of new literature, free period for personal consultations and literature exhibit, and ended up with an hour and a half spent in discussions groups. These dealt with Middle Schools, led by Dr. Miao, the Rural Church, led by Mr. Sun; Children, led by Miss Nowlin, and the Home, led by Miss Stallings and Miss Jones. The evening hour was devoted to various platform addresses by the leaders.

The attendance in the forenoon was around fifty, and in the evening much larger. The fine interest generated was attested by the way attendance kept up and increased. A number of local residents made special arrangements to entertain English-speaking Chinese and other delegates. At the end of the Conference there was an enthusiastic indication of the desire to repeat the effort next season. The Assembly Hall Board has already taken definite action looking to a conference of one week in 1934.

There was every indication that the N.C.C.R.E. is definitely sold to the missionary body. The work already done has given it a large place in the Christian movement, and high hopes are centered about its future. There was also abundant evidence of a growing interest in and improvement of religious education. On simple announcement of the purposes of the Fellowship a number of new names were added to its membership.

J. W. DECKER

CHINA EVANGELISTIC COMMITTEE-KULING CONFERENCES

Owing to political condition in North China no conferences were attempted for either Chinese Leaders or missionaries at Peitaiho. As in 1932 the Rev. James Graham Jr. conducted a Student Conference in the West Valley Conference Hall at Kuling. The registration was smaller than the previous year, due perhaps to a different financial arrangement. But many Chinese and missionaries living on the mountain attended the meetings so that the meetings were well attended. Dr. French Oliver was the main speaker at this Conference.

During August the regular Chinese Workers' Conference was held. This year the Conference Committee made no travel grants as in former years. A registration fee was charged which included entertainment for the ten days of the Conference. Notwithstanding that no financial assistance was given, 128 delegates from 6 or 7 provinces were present. At this conference also there was a large attendance of people living on the outside. Perhaps it might be mentioned that in one station one Chinese gave $100.00 and another $60.00, this we believe is an indication that the Chinese appreciate Conferences which are known to be strictly confined to the teaching of the Bible and for the deepening of the spiritual life. The principal speakers were: Mr. Leland Wang, Miss Mary Chen and Miss C. F. Tippet. Dr. Samuel Zwemer, Dr. French Oliver, Rev. James Graham and Rev. Andrew Gih also each addressed the Conference twice.

METHODIST YOUNG PEOPLE'S CONFERENCE

The first joint conference of all young people's groups of the Methodist Church, South, was held at Pootoo, August 16-22. The 218 delegates and leaders lived in the Lily Pond Monastary, holding their meetings in the main reception halls. The accommodations were comfortable, and the beautiful surrounding hills, temples, and sea made an auspicious setting for the gathering.

The day began early with a brief prayer service, followed by individual meditation, devotional reading, and prayer on the beach or on the hills. The beauty and peace of this morning quiet brought God very near.

There were class periods from eight to ten, the first devoted to Bible study, the second to methods of Christian education. At ten there was a platform hour with Dr. W. Y. Chen, Dean of Fukien Christian University as the speaker. He brought forceful messages, showing the relation of Christianity to present-day thought trends and movements among students.

The time from eleven to six was devoted to rest, swimming, visiting famous places, and informal fellowship. In the evening there were carefully planned Vesper services followed by addresses by Dr. Z. T. Kaung, whose theme was "Jesus and the Abundant Life."

The conference was the first effort of its kind held by this Church. The leaders realize that there were some weak points and are already talking about an improved conference for next summer. Yet there remain positive impressions of good. First, here was a cross-section of the young people of our Church—students, teachers, medical workers, church workers, and young people in business—all engaged in a cooperative endeavor. Second, there was a fine spirit of fellowship. We went "deck passage" on the ship for economy's sake and experienced the comradeship of roughing it in crowded quarters; there were delays in getting baggage and rooms, and when it was found that servants were not available, a group of students and leaders carried all of the baggage to the rooms. Students and teachers lived together in the rooms and ate at the same table. At all times one could see small groups talking together; the barriers of formality seemed to be replaced by bonds of friendliness. The third impression was that of the value of the strong addresses. Fourth, there was a tendency to avoid doctrinal discussions and to put the

emphasis on Christianity in life, both individual and social. The fifth impression was one of worship. Conversation with several students revealed the fact that their deepest experiences came from the morning devotions on the beach and from the evening worship services. God seemed very real at these times, and a power, peaceful, inspiring, and integrating seemed to flow into the lives of all who worshipped.

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Work and Workers

Missionaries and Bandits:—Missionaries have had to evacuate from Yenping, Fukien on account of the likelihood that the Reds would capture it. At latest report it was uncertain whether or not the city had been captured.....From *Fides Service*, July 9, 1933, we learn that Father Louis Paly, O. P., Swiss missionary located in the Prefecture Apostolic of Tingchow, Fukien, was captured by bandits on July 7, 1933. He was captured at Shanghang, center of the "Soviet Republic of Western Fukien" which is dominated by the 12th. Red Army.

Another Aboriginal Tribe Responds to Christianity:—One of the tribes in South-western China is known as the Keh-Deo tribe. They are very timid. This timidity made it exceedingly difficult to get a photograph of the girls and women. A photograph was secured, indeed, only when a group of them were unobservant on a crowded market day. Unless one of their tribesmen introduces a stranger he has little chance of getting in touch with them. Like other tribes in that district they have their own dialect, customs and dress. They worship devils and spirits. They all know of a Supreme Being called the "King of Heaven." They think, however, that he is too high and lofty for mortals to worship. Through a colporteur of the National Bible Society of Scotland the first convert was secured among the Keh-Deos. He was won through reading the Scriptures. The Directors of the National Bible Society of Scotland have entered into an agreement with Mr. Hutton of the C. I. M. in Kweichow, that as soon as he has translated any part of the Word of God into the Keh-Deo dialect they will print it. *Quarterly Record*, National Bible Society of Scotland, Aug. 1933.

Chinese, Japanese and Koreans Mingle in Pentecost Ceremony at Fushun, Manchuria:—One hundred and fifty Chinese, Japanese and Koreans received the Sacrament of Confirmation at the pro-Cathedral of Fushun, Manchuria, on Whitsunday. Like the Parthians, Medes and Elamites of the first Pentecost nineteen centuries ago, despite the difference of tongues and regardless of political differences, these people came together for the Feast of the Holy Spirit. At the Pontifical Mass, each heard the Gospel in his own tongue, the Prefect Apostolic, Mgr. Raymond A. Lane, M.M., preaching first in Korean, then in Japanese, and finally giving a long discourse in Chinese. In the choir Japanese girls sang with Chinese novices. The white headdress of the Korean ladies contrasted with the sombre veils of the others. The Chinese parish in Fushun has been flourishing for several years. The Japanese parish and the parish for the Koreans were started last September. All three are staffed by the American missionaries of Maryknoll. *Fides Service*, June 22, 1933.

National Child Welfare Association of China:—This Association held its fifth semi-annual meeting at Shanghai on August 30, 1933. Dr. H. H. Kung, the President, presided with Mr. Jabin Hsu, the new General Secretary, assisting. General Wu Teh-chen, Mayor of Greater Shanghai, opened the meeting with an appeal for child welfare work. Among other activities Dr. Kung reported on the following:—the celebration of the second National Children's Day, the care, during the

last six months, of forty-nine children abused by their parents, of one hundred and six homeless children, in the Orphanage, and the treatment of 4,230 sick children. A Child Welfare Ball was held at the Candidrome which was well patronized. A petition for the establishment of juvenile courts has been filed with the Legislative Yuan. Ten thousand copies of literature dealing with the prevention of cruelty to children were distributed. A monthly magazine, "Modern Parents," has 2,460 paid subscribers. Thirty thousand copies of literature on child welfare were distributed. Various plans for the future were adopted at this meeting. A committee, composed of nine Chinese, was appointed to establish a Child Health Office in Chapei. The establishment of the "Shanghai Model Institute for the Poor" was also decided on with plans to be worked out later. It is hoped, also, to start a Child Welfare Branch in Peiping. A National Child Welfare Conference is to be held in Shanghai in January, 1934.

News From Kaifeng, Honan:—The Chinese public and their foreign guests are enjoying mutual friendliness which contrasts strongly with the antagonisms and bitternesses of 1925-27. Government officials concerned therewith are cooperating with the missions in making registration of schools run smoothly as well as effectively. The missions, on their part, are endeavoring to keep the letter of the law as to non-curriculum Bible study and voluntary attendance at services. The Canadian Church schools are working happily as registered. The Southern Baptist school which registered and is fairly successful as to evangelistic fruits has not the approval of the missionaries. Negotiations are going on looking to the closing of one school. There has, indeed, been a controversy between the Chinese and missionaries over this school. Several evangelistic missions have visited the city during the year. One was led by Dr. Sung of the Bethel Mission and the other by Rev. P'an, principal of the middle school connected with the Hwa Pei Theological Seminary at Tenghsien, Shantung. Large crowds attended these missions. They resulted in a deepening of the spiritual life of Christians and numerous conversions. One result of these missions was the voluntary organization of several evangelistic bands which carried on daily services in homes and in quarters rented by those rendering new allegiance to Christ. In Honan, at large, the spirit of the Oxford Groups is moving strongly.

"Christian Middle Schools in China":—This is the title of a pamphlet prepared by Earl Herbert Cressy and published (1933) by the China Christian Education Association. It gives the first nation-wide statistics of these schools. The number of middle schools dealt with is 240 in which there are 34,081 students, 30% of whom are in senior schools and 70% in junior. These schools are concentrated in coast provinces, with a very large proportion in cities. About 49% of them are for boys, 38.5% for girls and 12.5% coeducational. The increase in the number of coeducational schools has been striking. In a number of the city schools, also, there has been a large growth in recent years of pupils who live at home. While these schools hold fairly well to the policy of having full-time teachers most of them necessarily use part-time teachers for work in art, hand-work and often in athletics and music. Due to the scarcity of adequately trained women teachers schools for girls show a considerable number of men as teachers. Schools for boys, also, have a limited number of women teachers. Of the middle school teachers 52% are college graduates and of these 78% come from Christian colleges. Christian colleges are thus making a large contribution to middle schools. The turn-over in the teaching staff, however, is too large to secure good continuity of work. These middle schools are not, therefore, succeeding in building up a teaching profession. The total income of the 110 schools reporting finances is $2,450,265 silver, of which about 59% comes from tuition, 20.5% from mission sources including endowments and 20.5% represents the upkeep of 249 missionaries on the staffs. Rates of tuition, percentages of church members, percentages of students from

Christian homes (having one parent or guardian or more Christian) and percentages attending Sunday services,—all very considerably. There is also wide variation in religious education in these schools. Only half the schools, as a matter of fact, reported on this item. Few schools have a well-rounded religious education program. The proportion of Christians on the staff varies, in 105 schools, from 35% to 100%.

Revival in a Mission Meeting—The Shantung Mission of the Presbyterian Church in the U.S.A. met recently after a three-years' interregnum. The members gathered in some trepidation lest "Rethinking Missions" might cause a split in opinion. Previous to the meeting this Report, had, as a matter of fact, been under fire. Several of the stations, indeed, deemed it best not to consider it at all. But a program conceived in prayer brought the Mission an "unmistakable outpouring of the Spirit of God." One result was that all questions were faced in fearlessness and "a strange and unexpected sweet reasonableness on the part of all." In the first morning hour a lecture was given on such topics as Work in Yunnan, Folk Schools of Denmark, Soviet Russia, The Moravian Revival or Our Changing World and Our Unchanging Christ. The second hour was given to papers and discussion on "Rethinking Missions." The committee appointed to report on this discussion said, among other things:—"We believe much of the Report fails to give a true picture of conditions as they exist in China." "Moreover in those sections of the Report bearing on theological concepts we find much with which we do not agree." "We believe that the statements of the message for the Orient stop short of the great essential faith in the only name under heaven, that is given among men, wherein we must be saved." It was noted, also, that the "Shantung Mission finds in this Report sections which contain value and suggestion in facing the ever-changing conditions confronting missions." It was voted unanimously to approve the following recommendations:—

"(1) That we re-study our hearts and work with a view to discover weakness and possible need of change in our lives and methods of work.

"(2) That we endeavor to avoid setting standards in our institutional work which may be unnecessary and unattainable by groups for which they are intended and which unfit for life as it must be met or for service to society and the common people.

"(3) That missionaries do not dissipate their energies over too many tasks to the point of weakness and inefficiency.

"(4) That time be taken daily to cultivate the presence of Jesus Christ and the daily renewal of the infilling of the Holy Spirit.

"(5) That we re-search the scriptures, especially the life and teaching of Jesus, in order to find the certainties which are imperative for us to share in our work of evangelizing and Christianizing men and society.

"(6) That inasmuch as 'a new kind of person must be the unit of a new social order' and inasmuch as 'nothing can displace or minimize the importance of true and well qualified evangelism' we recommend that evangelism in work and in deed be made the direct aim of our contacts with men in our work."

News from Szechwan:—Following the 1933 bi-ennial meeting of the National Christian Council in Sungkiang in May, vivid and inspiring messages were brought to Chengtu by the delegate from this area, Mr. L. E. Willmott. After two meetings of the University campus community, it was decided that a committee be asked to prepare discussion outlines on the problems raised in this report, with the intention that groups would be formed at summer resorts or in local communities. It was felt that the first step was a thorough cooperative study of the present situation and of the various recommendations and how to apply them to Szechwan. Out of such a study concrete proposals are looked for.

The Szechwan Christian Council held a day's retreat to think and talk together about the significant things arising from the N.C.C. meet-

ing. Owing to the uncertainty of the military situation in the city on that day there was only a small number present, but these twenty odd, representing five of the missions in Szechwan, spent a very profitable day. Two definite proposals came out of the discussion. (1) That the Szechwan Christian Council should organize a group of twenty or thirty of the leaders of the different churches to meet regularly, perhaps once a month during the coming year, to re-study the Christian task in Szechwan: (2) that the Szechwan Christian Council should call a conference of all those specially concerned about the rural work of the Church, with a view to forming a rural service union and initiating a cooperatively-run community parish.

News of the China Inland Mission: —Annual Meeting—Large numbers gathered at Central Hall, Westminster, on May 9, for the annual meetings of the Mission in England, the Home Director, Rev. W. H. Aldis being in the chair. It was reported that though 1932 had been a year of economic distress, the C.I.M., without making any appeal for funds, and without going into debt, had received an income of £164,399, an increase of £10,000 on the previous year, and the second largest income ever received by the Mission. It was further reported that 91 new missionaries reached China in 1932, 23 of them from North America, 21 from Great Britain, 16 from Australasia, and the balance from European countries, etc. Eleven missionaries died during 1932, and the total number of missionaries on the active list, at the end of 1932, was 1,326. During this year under review, 5,673 were baptised in the C.I.M. stations throughout China, many being first fruits in new districts. Definite advance was reported in the Forward Movement areas. Tent Evangelism has been successful in many parts, a Christian nucleus of an indigenous church being gathered in most places. Specialised work among the Tibetans, Moslems, and Tribes, also through the columns of Chinese daily newspapers, through hospitals, and medical itinerations, through some hundreds of mission schools, etc., has not been without fruit. Preaching Bands of Chinese men and women workers, in some cases without salary, and the Chinese Christians meeting incidental expenses, have been used in not a few districts, and with manifest results. While banditry and Communistic armies have hindered work in not a few districts, over four-fifths of the 327 central stations (with resident missionaries) were able to carry on work much as usual. Generally speaking, the masses of the people were found to be more friendly and open than for some years past. The need of prayer and effort for the securing of more Chinese workers was emphasised.

SINKIANG—Reports from Tihwa have brought news of the deaths of the Rev. P. C. Mather, a British missionary, over 20 years on the field, and with a wide knowledge of the varied languages of the northwest, and of Dr. E. Fischbacher, a Scotch doctor who came out in the early part of 1932. Both died from typhoid fever, after strenuous work in tending hundreds of wounded from the recent fighting there. The staff in Tihwa now consists of Rev. G. W. Hunter (over forty years on the field) and five new men. Fighting near Tihwa, and semi-famine conditions, with much sickness, has made the work more difficult, but there are many openings. It is hoped that conditions may so improve soon, that evangelistic work in the country near, and in cities more distant, may be resumed.

KANSUH—Premises have been rented, and opened for work, in some new cities, recently, with encouragement in large and friendly audiences. Moslem and Tibetan work, though difficult, is being increasingly carried on. Through the upheavals of the past few years, the Moslems in Kansuh (who number about one-third of the population) now hold most of the official positions, especially the higher ones.

SHANSI—A recent report from the Hotsin church has come in. This church has been self-supporting and self-governing for some years, having their own church council, and missionaries paying occasional visits, as invited by the local church lead-

ers. They report having now boy's and girls lower and higher primary schools, with fifty-eight scholars. At their spring conference of six days, over 400 attended, and fifty-one were baptised. Four new deacons were set apart with the laying on of hands by the pastors. Tent evangelistic work has been carried on in new districts near, among the new converts from it being a well-known sorceress, whose manifest conversion to Christ has caused widespread astonishment.

KIANGSI—About half the central stations in Kiangsi are still vacant of missionaries, owing to bandit and Communist menace and activity, but in most of them Chinese workers carry on. From one of these the Chinese report 79 baptised recently, in another ten, and still another seven. In Nanchang, the Bible Institute recently closed a successful three months' session for women, most of whom are unpaid workers in their different districts. Mr. Leland Wang had successful union meetings in Nanchang, in May, when over 200 stood up as deciding for Christ. August, 1933.

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Notes on Contributors

REV. C. L. PICKENS is a member of the American Church Mission, located in Hankow. He arrived in China in 1926.

REV. S. M. ZWEMER is the Editor of the Moslem World and the well-known worker among Moslems in Turkey.

MA SUNG T'ING AHUNG is Principal of Ch'eng Ta Normal School, Peiping. The address published in this issue was given first before the College of Chinese Studies. June 2, 1933, and later before the Youth Service Fellowship of the Y. W. C. A. and Y. M. C. A.

REV. JESSE B. YAUKEY is a member of the Mission of the Reformed Church in the United States, located in Yochow, Hunan. He arrived in China in 1922.

MISS EMMA HORNING, M.A., is a member of the Church of the Brethren Mission located in Ping Ting Chou, Shansi. She arrived in China in 1908.

REV. W. REGINALD WHEELER is a member of the Presbyterian Mission (North). He is on the staff of Nanking University, Nanking, Ku.

DR. LEWIS S. C. SMYTHE is a missionary of the United Christian Missionary Society. He is on the staff of Nanking University, Nanking, Ku. He arrived in China in 1928.

GENERAL CHIANG CHIH-CHIANG is President of the National Calisthenics' Association. He was baptized when with General Feng Yu-Hsiang's army. His first church connections were with the Christian and Missionary Alliance.

On the Way to Outdoor Masses for Dead. Monastery of Universal Benevolence, Puto.
Photo, R. F. FITCH.